

PIETAS
ROMANA
ET
PARISIENSIS,
OR,

A Faithful Relation of the
several sorts of *Charitable*
and *Pious* WORKS emi-
nent in the Cities of
ROME and *PARIS*.

The one taken out of the Book written
By *Theodorus Amydenus*.

The other out of that by Mr. *Carr*.



Printed at OXFORD, An. Dom. 1687.

Licet omnem Ecclesiam, qua in toto est orbe terrarum, cunctis oporteat florere virtutibus, Vos tamen precipue inter ceteros populos decet meritis Pietatis excellere, quos in ipsa Apostolica Petra arce fundatos & Dominus noster Jesus Christus cum omnibus redemit, & beatus Apostolus Petrus pro omnibus erudit. S. Leo Serm. 2. Annivers. Assumpt.

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Christian Reader.

HERE are published for thy benefit two compendious Extracts; one out of *Theodorus Amydenus's Pietas Romana*, written *Anno Domini* 1624. The other out of Mr. Carr's *Piety of Paris, Anno Domini* 1666; these being Collections of several sorts of charitable and pious works eminently flourishing in the two Cities of *Rome* and *Paris*; which may serve as an Auctary to be added to the many famous Works of our Forefathers here at home, and especially in the Royal City of *London*: which are omitted here because better known to us, and by others diligently recorded for Posterity.

The Publisher hopes, that of such a great variety of patterns of wisely-disbursed wealth, as are here presented, some one or other may take the Reader, and invite an imitation of them; so often as these relations may happily fall into the hands of persons, that, as they are piously disposed, so also are either
wealthy

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wealthy and single ; or having children, and made a competent provision for them, have also reserved a part of their estate for themselves to be expended for their own more happy living and subsistence in the next world ; and especially so often as this *Manual* may come to the perusal of such, who have had beforehand some serious thoughts of our Lord's directions and counsels given to them in the Gospel, viz. of their *laying up*, whilst here, *some treasure in heaven*. *Mat.* 6. 20, 21. because such will not fail them, as all treasure here will ; and because their hearts and affections will surely follow, and be where their treasure is ; and woe be to those whose affections here are not Celestial. Again, Of their making themselves some freinds whilst here, *with the Mammon of unrighteousness* (for so our Lord stiles wealth *Luke* 16. 9.) That these friends, relieved here by them, may afterward receive them [*i. e.* when here by death they shall be turned out of doors] into everlasting habitations ; so as the poor ejected Steward was received by his Lord's debtors, whom he had before so prudently obliged (such distribution of their wealth being, as the Apostle also saith

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faith, a *laying up in store* [or *treasuring*] *for themselves a good foundation for laying hold on* [or *purchasing therewith*] *here-after eternal life.* 1. Tim. 6. 19.) And lastly our Lord's counsel of their taking warning betimes from the unfortunate Builder here on earth of new barns, *Luke 12. 18.* for his increased goods; for whose Soul the Divine Sergeants came the same night, whilst he (saith the text) abounding here in wealth, did not take care to be rich also towards God; and so all these, and his Soul too, lost at once: or warning also from the miserable rich man, *Luke 16. 19.* who having wealth and plenty given him, wherewith to relieve such as poor *Lazarus*, rather chose to feast himself with them; and so had provided in the next world not so much as a drop of cold water to allay his thirst.

○ I say, such meditations may happily prepare some Readers, at least welcomely to entertain such proposals as this little Book suggests to them: wherein they may see, what various devices many others have used for saving their Souls, with the good management of their Estates: and may imitate them in such a Charity among this great choice as they judge
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more necessary, or their means can best extend to.

Nor hath the *Publisher* any jealousy (though this hath been suggested to him) That the *Scene* of such publick *Pieties*, being made here, *Rome* and *Paris*, will therefore give any just offence. For thus he argues, That the abounding, in any Religion, of such works as are, in all, allowed good and praise-worthy will rather provoke the rest to a pious emulation; and that those, who think themselves to enjoy more light of truth, will hence endeavour not to be inferiour in the true fruits thereof; Good Works. And again; That, tho our own Country, and the chief City thereof, is very rich in variety of publick Monuments of the great Munificence of our Fore-fathers, yet perhaps some inventions of forreign Charity may be discovered so beneficial; as to be thought worthy to be transplanted also hither: and some new succours to our necessitous neighbours here be happily derived from them: Or, that such as are also found here, yet now but few and rare, may be much more multiplied by occasion of the forreign patterns thereof seen much more
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Frequent; or, being now more private Charities, may become more publick. And some publick Charities also here attempted and begun, but not hitherto brought to such perfection as is desired or designed, may, by being compared with the same works more compleated abroad, have their defects rectified, and so the work be consummated. For true love to God, or our Neighbour, knows no limits, and useth to be very ingenious in multiplying new devices of serving them both to the uttermost.

And, here to name some of those publick Charities abroad, which seem either not to be at all, or not so frequent, here at home: Such seem to be, That Charity of providing convenient Receptacles and Hospitals for poor helpless exposed Infants, here, I am afraid, too hastily committed with a small allowance to the nursing of some poor women, some of them of no good reputation; where partly by their negligence, partly their wants, many of these little ones come to a sudden end; and are as little inquired after, because the parish hereby is eased of a charge. Again such are the frequent Sodalties, or a company of pious persons
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united together in the prosecution of some or other charitable designs. As the Sodalities in several trades, for the relieving the necessities of those inculpably more indigent amongst them. Sodalities for the succouring the necessities of formerly wealthy-families; casually impoverished, and bashful to publish their wants. For easing poor householders when burthened with many Children: taking these from them, and giving them education till they come to certain years; or are also fitted for an honest employment. Founding Schools only for poor mens children, for teaching them their Catechisme and to write and read, and so dismissing them.

Sodalities, For freeing and releasing Prisoners for debt, at least when it is no very great summe, and the persons not scandalous. For visiting, comforting and instructing Criminals condemned; and endeavouring to bring them to a godly end of their life. Setting up Apothecaries shops; and supplying the poorer sort, when sick, (at least within such a Circuit) with remedies for their diseases, and experienced Tenders of them.

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Sodalities of pious Advocates for considering poor mens causes, defending them when just : and disswading them, when unjust : and for arbitrating differences.

Making provision for the ill-married and causlessly deserted by their prodigal husbands. And, For Women formerly wicked and prostituting themselves out of poverty; upon signs of their true Penitence and Reformation. Providing a place to be brought to bed and lying in, with necessary attendance hereto, for poor women great with child and destitute of any such convenience. Providing Dowries for young Virgins of honest education that are poor and marriageable. Especially the furnishing Hospitals, and other Foundations of publick Charity, for the necessary overseeing and attendance on them, with such persons as are single, disingaged, and sequestred from the world, and wholly devoted to such an imployment : expecting the reward only from God, and for the present content with food and raiment, and serving for conscience, not gain. For nothing can prosper where Avarice is not first excluded. To which also is frequently super-

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added the voluntary attendance of other devout persons of Quality, and that of both Sexes from abroad, habited suitably for such an imployment. A thing frequently practised, and by custome not wondred or blushed at; with great benefit, as well to these Visitants themselves (so learning humility, tender-heartedness, and suffering several mortifications from such pitiful spectacles of mans misery): As for the more plentiful succour and relief of those Miserables, who are often made partakers, together with their Service, of their Charity and Alms.

Many more might be named, more common abroad, less frequent at home, in all places commendable; the silence in which here may invite you to make a further search for them in the following Relations. Unless I should here also mention that most pious and heroical design, not long since attempted in *Paris*, of an universal remedy and cure of common Beggars sorted into several Bodies or Classes of them, Men, Women, Children, aged, able, impotent; received in several spacious houses.

One of them is said to be capable of
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four or five thousand persons. In which Houses were lodged *Anno Domini* 1666. about eight thousand of both Sexes.

Those able being kept close to their work and exercises of divers trades. The younger sort trained up in such manufactures as may always yeild them an honest livelihood: The whole governed and administred by pious Clergy, and other single persons of much fidelity, wholly devoting themselves to this, tho mean and toilsome, yet most charitable, Service.

Now if against such multiplicity of benefactions suted to so various necessities it be objected, That the super-abundance of such Charities in these places increaseth those that need them, and must make them more careles in their industry, when they foresee themselves provided for in want: First, This objection may be made against the exercise of any Charity whatever; even that, if any be, practised by the objectors. For what giving can there be that may not be said to incourage men to beg and ask? And what good can be named that some evil *per accidens* may not be found to come of it? Secondly, None can be
blamed

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blamed for, or indeed excused from, relieving the present wants of their neighbours, tho, these should be many times viciously contracted ; because the person, however qualified, yet being irrecoverable as to his former fortunes without such relief must perish. Therefore Charity looks *de facto* chiefly at mens wants, however incurred by them : who tho also falling into these by their fault, yet when in them, may be truly penitent ; or, not being so, are not to be deserted in misery because they are not Saints. Thirdly, As some, by their fault, so others fall into misery without it ; and Charity in such cases still is inclined to think the best : And safer, that ten unworthy be helped, than one truly needy and deserving miscarry for want of it. Fourthly, Neither are such Charities ordinarily performed, but that there is some choice used in the objects thereof ; and those persons preferred that seem more to deserve compassion. Fifthly, Many other good laws in these places are made for restraint of these vices that bring men to penury ; which if rightly executed, there will be the fewer faultily needy.

Sixthly, How much soever common
Chari-

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Charities abound, men are naturally so ambitious of self subsistency and independency on others, as that none willingly, and with design, will cast themselves wholly on other mens Alms: especially where can be expected nothing more than necessities, and receipt into a place, where there are laws to restrain exorbitances, as well as Charity to succour wants. We see how solicitously common Beggars decline such relief. Seventhly, Whatever plentiful provision of publick Charities is made in any Common-wealth, yet these can never absolutely equal all necessities (though it were to be wished they might so:) And therefore every one ought to be jealous, that they may not extend to himself; nor, for such common succours, release his care and industry for his own subsistence. But if the bowels of Charity could be so far enlarged to all conditions of men, as that none at all might fear want, the world would still have the more not to complain of, but give thanks for. And we have an admirable precedent and pattern thereof in the primitive Oeconomy practised by the Apostles (in those first great effusions of the holy Spirit)

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Spirit) and recommended *Act. 2. 44*
and again *Act. 4. 32. &c.* And those places,
which more abound in these works
of mercy to all their Neighbours, seem
so much nearer to approach to that primitive
Copy left us by the holiest of men.

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THE FIRST PART.

Of Corporal Works of CHARITY.

CHAP. I.

Of Hospitals for the Sick and Infirm.

And first of those common for all sick Persons.

Such are,

1. *The Hospital of the Holy Spirit.*

There is not far from the *Vatican*, near the banks of *Tyber*, the most famous Hospital for Sick Persons, that is in all the world. It contains within its circuit so many great Palaces and Courts; and so many more ordinary houses; that it seems to be rather a whole town than one house.

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The first Author of this great Work was *Innocent* the third; as appears by many Inscriptions upon the Hospital it self. This *Innocent* left behind him in *Rome* two remarkable Monuments of his charity towards necessitous persons. The one was an Hospital for Slaves, who, being redeemed out of the hands of Infidels, have not wherewith to subsist; of which elsewhere. The other in this place, where Pope *Leo* 4. *Anno* 851. having finished that part of the City called after his name *Borgo Leonino*, built therein a Church dedicated to the perpetual *Virgin St. Mary*. And *Anno* 1204. This *Innocent* the third adjoyned thereunto another Hospital; this which we are now treating of. And as he put the first Hospital under the care of a certain religious order then newly instituted by him; so did he this under another Order likewise approved by him; whose Title is that of the *Holy Spirit*, yet without changing the Title of the Churches dedicated to *St. Mary the Virgin in Sassia*.

And this Hospital, because built at the sole charge and cost of the *See Apostolick*, is immediately under it onely, and exempted from all kind of *Impositions* and Grievances. Now tho, in the Bull of *Innocent*, *exposed Infants*, which are here generally received and maintained, are not particularly mentioned; yet it seems such also were meant by the clause added, *and other objects of Pity*: Which clause was also in the Bull of *Nich.* 4. *Anno* 1291. And at last was so declared by the Bull
of

of *Sixtus* the fourth. *An.* 1476: And because none should imagine, that the Reception of such Infants did begin first under his Pontificate, there is set up in the Hall, being a great and fair room, many Inscriptions, and the Pictures of many dead Infants brought out of the neighbouring *Tyber*, and laid at Pope *Innocents* feet; And an *Angel* said to advise him from heaven to make some provision against such miscarriages.

Hence all exposed Infants are here received by order from the Pope; and being once received are never turned off again or forsaken. For the Males, as soon as they are grown up to it, are taught husbandry or some other Mechanical Trade, and some made Scholars; as the Genius of every one is discerned to be addicted: and what they take to therein they may be always furthered if they will. As for the Females they are delivered into the hands of Nurses and honest Matrons to be trained up; and being grown of age are compelled either to become *Nuns*, or to be bestowed by the *House in Marriage*. And if they become Widdows, are received again into the Hospital, if they desire it, very freely, as the Daughters of the place.

Time indeed, that silently eats all things, had much decayed what *Innocent* had built; when Pope *Sixtus* the fourth. 1471. set himself to rebuild all from the very foundations, and amplified it to a magnificent State; which went on still augmenting by the munificence

of several succeeding Popes. *Leo X, Paul III, Pius IV, Pius V, Gregory XIV.* In gratitude to which liberalities, are set up distinct Inscriptions. But to return to the description of this great Hospital, and the Church adjoining : There serve and officiate in the Church men of a religious order wearing a white Cross on their breasts; who likewise are set over the Hospital to govern it, and take care of its Incomes, Rents, and Revenues. These have an innumerable company of servants that receive wages under them.

Over all is a Master with the title of a *Com-mendator*, who now for some years hath been still chosen out of the chief Prelates of the whole Court.

The Church is all built of *Tivoli*-Stone beautifully adorned with pictures, and all other sacred furniture, that may advance the devotion of christians; the Hospital or Common-house for reception of strangers is exceeding great and capacious, having within its precincts divers Palaces with their distinct Courts.

In one apartment are maintained forty Nurses that are employed in giving suck, and nursing up the *Infants* abandoned by their parents; besides these, others, which for their exceeding great number amount sometimes to two thousand, are put abroad to nurse at such a rate; for here they refuse none, Bastards, or Legitimates, if in a perishing condition.

In the second apartment are maintained about four hundred and fifty of the same children, after they are a little grown; and then they have their masters and servants to teach them the Christian Doctrine, to read and write, and some beginnings of those Trades they seem most inclined to; That at twelve or thirteen years old they may be put forth, and bound thereto in order to subsist of themselves.

In the third apartment are kept above five hundred of the girls: and are there cloistered in the Monastery dedicated to St. *Tecla*, standing within the precincts of the said Hospital; where they are educated by fourteen Nuns of St. *Augustine's* Order in the discipline of that *Rule*, and by many other Mistresses, in all the arts and skills proper for women; and every year forty of them are given in marriage according to the order of Pope *Sixtus*; which is done still on the Wednesday in *Whitsun-week*. For then all the Bridegrooms are invited to a sumptuous feast; and the Virgins having their dowries and other provisions suitable to their new condition given to them, are each of them sent away with their husbands,

And that the Bridegrooms may before hand sometimes see those, whom they will make choice of, for their Brides; The *Virgins* are led forth thrice a year in procession.

First on the Sunday next to St. *Anthony's* day when they go to St. *Peter's*, next on St. *Mark's* day; beginning from his Church the Procession of the Litanies, and ending it at St. *Peter's*

Great care is here also taken of all those things which the sick bring hither with them ; whether cloaths, goods, or moneys: All being inventoryed and deposited in the Treasurers hands, to be punctually restored to them, if they recover ; or to their heirs, if they dye.

In this great building are also two other places of note. The one is the Palace of the *Commendator* and his family, which consists of some Ninety in number: All which have their employments, offices and charges about the sick ; He going himself often to visit them. And, besides many appointed Physitians and Surgeons ; who in their turns, if need be, watch whole nights with their patients (for nothing is omitted that may conduce to the health of the body.) Besides the religious men of that order, who are perpetually upon the place, and other servants that are paid their wages for it, There are many Monks and Fryars of all orders, that dayly visit the sick ; not only exhorting them to patience, and feeding their souls with the word of God, but bringing them likewise early fruits and the first of all sorts that the season there affords ; and sometimes sweetmeats and other refreshing things, coming from forreign parts.

Among these persons are chiefly the Priests of the *Congregation* of the *Oratory* founded not many years since, by the authority of St. *Philip Neri* ; whose institute and approved vertues require to be spoken of more particularly in another place.

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Peter's; Whither also they go forth a third time on Whit-monday: the *Volto Santo* being there shewn them at their first and last Procession.

The fourth apartment contains the sick in a lower gallery, so long and so large, that 'tis capable of a thousand single beds, which commonly in the summer are all filled with sick persons. And on the outside thereof next the streets runs along a Portico or open Cloister, the full length of the Gallery; into which at several doors come forth those that tend and serve the sick after they have done with them; and cleansed all within, to take by turns a little air and refreshment: tho, the Gallery it self of the sick is always kept most sweet and neat.

Opposite to this Gallery on the other side of the Court stand the several chambers for such sick persons; whose infirmities are of that quality that it is not fit to lodge them with others, but each must have a chamber apart.

Cross the upper end of the Gallery below are several roomes, as so many Apothecaries shops the best furnished of any in *Rome* of all things necessary for diseased persons. Over these are several Chambers well furnished and fitted for such persons of quality as falling sick have not the convenience to be so well looked to and tended elsewhere. For these Pope *Sixtus* the fourth, hath built a Palace apart, as this Memorial testifies.

*Nobilium calamitate & egritudine
motus seorsim ab aliis locum idoneum,
decenterque ornatum his tribuit.*

Great.

II. *The Hospital for the Sick near St. John Laterans.*

Near the *Lateran Church*, *John* the Cardinal *Columna*, whom Pope *Honorius* the third, about year 1216. admitted into the sacred Colledge, built a very large Hospital for poor sick people, dedicating it to our *Saviour* as this title in stone testifies.

*Hospital. Salvat. Refugium Pauperum
& Infirmorum.*

And endowed it with a great Revenue; the government and care of which he hath committed to the congregation of the *Gentlemen of Rome*: by whose means the wealth thereof is not a little increased.

This Hospital is a double one; one part for men, the other for women; and a street or publick-way between both: either of them are served by ministers and attendants of their own sex. In the winter time they make ordinarily fifty beds in the womens part; and in the mens a hundred and fifty, which sometimes are even double in number. In the summer, when diseases rage more, persons of all conditions that have Fevers, or sores, or wounds, are here received, maintained and cherished after the same manner as they are in that other Hospital of the *Holy Spirit*.

The servants attending on the sick are very many: The Physicians, Surgeons and Priests sufficient for it. Those that are sick of a sing-

The other place is the Church (touch'd upon before) together with the chambers adjoining for the foremention'd Religious, and for the other Priests who assist the sick. For besides the *Penitentiary* (who assoon as any sick persons are brought, in the first place heareth their confessions) others administer the Sacraments to them, That of the *Eucharist*, and when the case requires it, that of *Extream Unction*: others accompany the departing Souls with the Church's prayers and commendations. There be four Chaplains to say *Mass*; And those sick, who lye below, have there, in the middle of their Gallery, a neat Chappel with an Organ often play'd on, also for the recreation of the sick. And those above have another, but more adorned, and with rich hangings and Church vestments.

The yearly Revenue of the whole is very great, and amounts to near a hundred thousand Gold Crowns (every Crown being worth 7. *lb*. 6. *d*.) that is: About thirty seven thousand five hundred pounds Sterling *per Annum*.

To this so excellent a piece of Charity as we see here exercised, there is adjoyned another no less munificent: which is, That there belongs to the place certain Coaches and Litters for sick people; wherein they are carried up and down, in places of more wholsome air of the City; especially those persons that wast away in languishing Fevers; that according to the prescript of their Doctors they may take some freer air.

Hospitals hath reduced them all three, to that of the *Consolation*, at this day: the other titles being grown out of use, it is called by that name only of *Consolation*: perhaps therefore because it is a name that sounds well to sick people.

Here are received, as in the other Hospitals abovenamed, in several apartments both men and women of what condition soever, if they be sick of Fevers, or have any wounds or sores; there they have Physicians, and Surgeons, and servants to attend them.

The Church is all built of *Tivoli*-stone, except the Frontispeice that is yet unfinished.

To it belongs a convenient number of Priests. There are beds made for the sick in the winter a hundred: and in the summer two hundred.

The whole fabrick takes up a great deal of ground; and all the care of it belongs to that Confraternity, as I said, of the *Consolation*. The yearly Revenue is great, and every day addition made to it by the charity of good people.

IV. *The Hospital of our Lady in the Garden.*

About the year of our Lord 1390. *Boniface* the ninth being Pope, in that region of the City beyond *Tyber* there began a Sodality devoted to the *Blessed Virgin*; which, because it built a fair Church to the honour of a certain image of the same *Virgin* found in a Garden, therefore had the Church and the Sodality too their title from a *Garden*. To the Church is added an Hospital for the sick. The

ring and almost spent Fever have here also a kind of Coach to take the better air in, to exhilarate their spirits and exhale their disease.

The whole fabrick is very conspicuous by reason of its sumptuous building; and is ordered by the prime Nobility and Gentry among the *Romans* with great diligence and ingenious care: Besides their great charity towards the sick, they do likewise other good works of piety to be spoken of in their due place.

III. *The Hospital of St. Mary of Consolation.*

There was an Hospital in *Rome* called *St. Maria in Portico*, so ancient that we have no Memorial left of its beginning: That such there was an inscription tells us.

*Diva Mariæ in Portico sacrum
Societatis Hospitalis.*

Or else surely the memory of it was lost either in that miserable sack of the town under *Clement* the seventh; or else by the frequent overflowing of *Tyber*, as many other things there unhappily perished. The Church thereof is still standing, tho to another use.

Not far from hence another Sodality devoted to the *Blessed Virgin* under the Invocation of *Graces* and given to good works erected an Hospital for the sick.

And not far from this again another Sodality devoted to the *Virgin* too, under the title of *Consolation*, founded another Hospital for the sick. The near standing together of these Hospi-

of Fevers, that here they may be cured of them. But they have a particular care of Tradesmen, as of Mariners, Hosts, Carpenters, Plasterers, Minstrels, Confectioners, Fish-mongers; &c. For by the charity of such men the Hospital hath received a great addition: They make no less then fifty beds dayly in the healthiest times, and in the sickly can supply an hundred.

The care of all is committed to a Sodality, who also on the day of the *Assumption* of our *Lady* give portions to some poor Virgins. And because this Hospital at first served onely for men, *Antony-Maria Salviati* Cardinal (a man often to be named for his great munificence to pious uses) adjoyned to the former Hospital another great Fabrick for women; and endowed it with a revenue: the Inscription upon it testifies both,

VI. *The Hospital called of John of God,*
or, Be-doing-good, Brethren.

In the City of *Granada* in the farthest part of *Spain* there was living about the year 1540. *John Colavita* vulgarly called *John of God* by profession a Bookseller; who selling off all his Books made use of the money onely toward the relief of the sick. In which good work he soon found assistants, by whose help in a short time many Hospitals were founded, not only over all *Spain*, but throughout almost all *Italy* too. In the Island in *Tyber* at *Rome* there is a fair one
that

The Hospital receives those that are sick of Fevers or troubled with sores, or wounds, There is a Physician and Surgeon and Attendants and all other things else provided that are necessary for the restoring of an infirm body. To the Church belong many Priests; And the Hospital, although it exclude none of any degree or condition, yet more willingly admits Mechanicks; as Coopers, Millers, Mariners, Taylors, Gardiners, Carpenters, Carmen, Plowmen, Vine-dressers, &c. which sort of people contribute very charitably to it. The Confraternity or Sodality, who have the care and regiment of all, consists not of any Gentlemen but of such Mechanicks.

Beds for the sick are made there ordinarily about fifty in number, and in the Autumne and other sickly times of the year: two or threetimes as many.

V. *The Hospital of St. Roche.*

In the year of Jubile 1500. under *Alexander* the sixth, another Sodality was instituted and devoted to *St. Roche*; which, near the Church of *St. Hierom* of the *Illyrians*, bought of the said *Illyrians* a peice of ground, upon which they erected an Hospital, and joyned it to a very fair Church both built by the same Sodality.

There are belonging to the Church eighteen Priests, and four Acolites. In the Hospital are received in lodgings apart for both men and women of all sorts, that have sores, or be sick of

that receives a hundred sick people and more if there be need, with extraordinary charity.

It hath no yearly revenue, but is maintained by the alms of good people, gathered up by certain religious Hermits living together according to the rule of the said *John Colavita*.

These take the whole care of the Hospital upon them, and do themselves indefatigably serve the sick. They have to that purpose an Apothecaries shop furnished with the best druggs that can be got together at any cost. Their Church is well adorned, and dedicated to our *Saviour*. And the whole Hospital increaseth dayly in repute and alms; for the extraordinary charitable offices which these fore-said religious persons do there to the sick.

These religious Hermits call themselves *Fate-ben-Fratelli*, or *Be-doing-good, Brethren*; because that saying was frequently used by their Founder *John Colavita*: when he went up and down to gather the charities of people.

VII. *The Hospital of St. James in Augusto,
For the Incurable.*

This Hospital of *St. James in Augusto* taking its name from *Augustus* his Gardens, in the place of which it is built, acknowledgeth for its Founder Cardinal *Peter de Columna* in a Marble stone there in the wall *Anno 1338. Pontif. Benedict. 12.*

Hither are brought to be cured all with old sores or wounds, such as have their sinews shrunk

shrunck that labour with the *Hernia*, and such incurable diseases; whence it is named, *The Hospital of Incurables*: A work of very great charity and therefore contributed unto by many worthy men; among whom the Marble stone, that is in the East Church (for the Hospital hath two Churches belonging to it, this, and another at the West, end) records *Anthony of Burgos*.

But Fryer *Clement* Cardinal of *Ara Cali* left this Hospital as his heir to his whole estate; as a table in that Church for a memorial shews.

Nor was this Hospital a little benefited by *Bartholomew de la Cueva* of *St. Cross* in *Hierusalem* as appears in a like Marble table. This Hospital received yet more advantage by *Lodowick de Torres* Arch-Bishop of *Salernum* as is in a like Marble table. Besides these Cardinals spoken of and other great Prelates, many there have been of the inferior rank both men and women (whose names it were tedious to recite) who by charitable Legacies have much promoted this famous work of Christian piety, which I set not down here for brevity sake; yet must not forget that of *Paul* the third; of which there is extant a large Memorial in a Marble stone inserted in the wall of the West Church.

Lastly to all these succeeds *Antonius Maria Salvatus* the Cardinal, a man of a princely mind, as the stately Monuments of it testify. He razed down that Church which we called the East Church, and raised another, a most
mag-

The Hospital of the Holy Trinity for Convalescents.

And of St. Anthony for Cripples.

And of St. Lazarus for Lepers.

And of *Sodalities* taking care of the poor, when sick, in their own houses, without their removal to Hospitals.

And of *decayed Gentry*, bashful to publish their wants. And furnishing Apothecary's shops for the use of the poor.

Thus much of the Hospitals for the sick. To which may be added that other *Institute* of no less piety; whereby these that are recovering, after their Fevers have left them, taken out of the forenamed Hospitals for the sick: and carryed in the *Town Coach* for that purpose into the Hospital of the most *Holy Trinity*, that we speak of. Where for three days they are entertained with more plentiful and stronger dyet; that so being restored into their former strength, they may be the sooner enabled to follow their work and wonted business.

Not unlike to this also is that house of *St. Anthony* in *Esquiliis*; founded indeed for such as are sick of the Plague; but because that sickness, by the mercy of Almighty God, is very rare in that City, it is imployed to receive the lame, and maimed, and such other Cripples.

But because it is not convenient for all, that

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fall

magnificent one, in its place; a peice of admirable structure, great capacity and royal furniture as is to be seen; He increased the revenue of this Hospital very liberally.

The Church is adorned with very rich furniture; the Divine office therein performed by twenty four Priests and six Acolytes.

The sick have many to attend upon them. The whole Hospital with all its revenue is governed by that Sodality which heretofore was named St. *Maria del Popolo*; because it was instituted in the Church of that Denomination; but now it is translated to this we speak of, and so intituled: The Sodality of St. *James* for the *Incurables*.

The order they use in this house of charity is most accurate: I had it from the Sodality it self most particularly set down, but too long to be inserted here, where brevity is promised.

Besides the ordinary care used about the sick, once every two years they make a Decoction that is very chargeable, for such as have that miserable disease, which the vulgar calumniously call the *French pox* (for that goes too amongst the Incurables) and so distribute it among those that are sick thereof.

The houses, that were added to the old Hospital by the Cardinal *Salviati*, are very large ones and bear his Inscription. The beds here made for the incurable persons are no less than a hundred, and more if there be need.

Out of all this it appears, that there is scarce any sort of relief and easement to be imagined for the poor sick: which is not in all its kinds abundantly practised in this City, the very Mother of Charity.

Here also come fitly to be spoken of, those two Cardinal *Burghese* and *Lodovisius*. The first of whom hath furnished up an Apothecary's shop, abounding with all sorts of Drugs, and Physick, and Remedies for the use of all the poor in that parish where his Palace stands.

The other hath provided the like shop, but far greater; so that it may supply all sorts of remedies, for all sorts of diseases, *gratis* to the poor of all the City and its Suburbs; and to that purpose hath allotted a yearly revenue of two thousand four hundred Golden Crowns, that is about nine hundred pounds sterling.

And thus much of the Hospitals and places of refreshment for those that are sick, or languish. I may add two more, tho, small ones, destined for those whom they call *Lepers*; both dedicated to St. *Lazarus*, because he is supposed to have had that disease.

The one is out of the Walls not far distant from *Porta Angelica*, and at the foot of *Mons Amarus*, or vulgarly *Monte Marici*: where heretofore a Frenchman kept an Inn; who dying *An.* 1480. left by Will wherewith to build a Church and this Hospital adjoining for poor Lepers, dedicating it to that *Lazarus* who lay at the rich mans gate. Altho, there is also a Memorial kept of St. *Lazarus*, Brother

fall into Fevers to be removed from their own house, and carried to a publick Hospital; especially for Masters of Families, who have wives and children to take care of; lest besides the affliction of their bodies they should suffer thereby another in their minds. The charity of the *Romans* hath extended it self to benefit these also, that they may be looked unto and helped in their own houses. For this good work there is appointed a *Sodality* of pious men; above fourscore years since instituted in the Church of the *twelve Apostles*. The brethren of which Sodality largely bestow upon these kind of sick money; and provide them of a Physitian and Physick; and if they have the testimony of their parish Priest for their honest life, they are relieved with great charity.

And to this purpose for the relieving of these *Poveri Vergognosi*, persons of condition that are fallen into want and are ashamed to let it be known, here are elected every year, in the honour of the twelve Apostles, twelve Gentlemen of *Rome*, and a Prelate of the Court for their Prior. Who, dividing themselves to the several regions or quarters of *Rome*, visit in private, all persons of such condition, if they will but put their *Memorials* here into a certain Box (which is locked and stands exposed among other boxes for the poor; so that they may do it as concealedly as they please) and they shall not be long without relief suitable to their want; for twice a week the Box is opened, and the *Memorials* considered.

Out

The Pazzarella or Place for Mad-People:

The first Founder of this great work of Charity was *Ferrantes Ruiz* of the Kingdome of *Navar*, and *Angelo & Didaco Brnni* Father and Son, *Spaniards*. Afterwards *An. Dom.* 1561. by approbation of *Pius* the fourth, over this good work was set a Sodality of lay-persons: a house was built near to *Via lata*, and a Church adjoyning dedicated to the Blessed *Virgin* under the title of *St. Mary of Pity*.

In this Hospital are received the crazed persons of whatever Nation they be; and at their first entrance care is taken by Physicians to restore them to their right mind, by *Hellebore* or any other Medicines proper to that effect. If the madness prove incurable, there they are kept during life, having food and rayment, necessary to the miserable condition they are in, charitably provided for them. Altho there be both men and women in that house, yet they have their apartments so severed that they cannot come together. All know their Keepers: who, as occasions require, correct the outrageous, and therefore they stand in awe of such.

Persons of all Nations *Germans*, *French-men*, *Spaniards*, *Dutch-men*, and others are here maintained and governed with a great deal of charity, and (considering their distemper) difficulty also. A *Venetian* Lady was moved to a great pity of these poor Creatures upon
sight

to St. Mary and Martha, always on Passion Sunday: the Gospel on the Friday before being of his resurrection.

Here also the *Vignerols* keep the Feast of St. Mary Magdalen, to whom our Lord appeared in the shape of such a *Vignerol* or Vine-dresser.

These therefore maintain a Priest for her Altar: and having many years persevered in this devotion they came at length to make up a confraternity *An.* 1598. and had the privilege to deliver a Prisoner from death on the same Feast. Whereon also they contribute some Dowries for marrying-off some of their poor Maids. The place is united to the Chapiter of St. Peter, which maintains a parish Priest there, for those Souls that live scattered in the Vineyards thereabouts. The Alms for maintenance of the sick are partly given by the Popes *Major-Domo*, and partly gathered from the passengers in that Highway.

The other *Lazaretto*, or Hospital for Lepers, is within the Walls at the foot of the *Aventine-Hill* in *via ostiensi*; and was erected by the former Hospital to gather here the alms of such as visited the seven Churches. The Chappel here is very little, yet the house is furnished with beds fit for such diseased people, and they are maintained by the Alms forementioned.

Those of *Genoa* the house of *St. John Baptist*.
 The *Armenians* that of *St. Maria Egyptiaca*.
 Those of *Arragon* that of the Blessed Virgin
 of *Monferrat*.

The *Britons* that of *St. Ivo*.

The *French* that of *St. Lewis*.

The *Illyrians* and *Dalmatians* that of *St. Hierome*.

Who over and above furnish their sick, who desire rather to continue in their own proper houses, with money to buy physick and pay the Physitian.

To these we may add those of *Bergamo*, of whom we have hitherto said nothing. These have founded a Church and built a house of entertainment near to the *forum* of *Antoninus* devoting both to the two Saints *Bartholomew*, and *Alexander*. The Church hath a convenient company of Priests maintained for it.

In the house are entertained all the sick of their nation, if they be poor and desire to lye there; if they be rich, there be fair houses adjoining for them with an Apothecary's shop of their own.

The *Florentines* have built an Hospital for their sick, not far from that their stately Church of *St. John Baptist* upon the banks of *Tyber*.

Those of *Siena* have theirs near the Church of *St. Katherine* of *Siena* in *via Julia*. In both these places is very great charity shewn to the sick of either Nation.

sight of them : and at her death left them heirs to her whole Estate.

C H A P. II.

Of National Hospitals for the Sick of their own Country.

ALthough these common Hospitals for all sick, which we have spoken of, may suffice, even for the sick of the greatest City : For if we cast up the accounts exactly, we shall find ready in them no less than fifteen hundred beds daily made, besides what are supplied in a much greater number in sickly times. Yet several Nations have been willing to shew their particular care and provision of this nature for their poor Countrymen.

As the *Castilians* do receive the Poor of their Nation, that are sick, in an apartment of that house of Reception dedicated to St. *James*, separate from those that are in health ; and with very great diligence provide all necessaries for them.

The like do those of *Flanders* in St. *Julians* house of reception to their Countrymen.

The *Portugueses* do the same in St. *Anthony's* house.

The *Lombards* make use of, to that purpose, the house dedicated to St. *Ambrose* and St. *Charles*.

Those

*Secondly, The Hospital of our Lady of
Loretto for poor Bakers.*

The year of Jubile 1500, The better sort of *Bakers* set up a Sodality among themselves, and joyning their monies together bought a peice of ground near *Trajani-Forum*: On it they built a very stately Church of choice Architecture, dedicating it to our *Lady of Loretto*.

The Church it self indeed is an excellent peice, all of *Tivoli* stone; in the building whereof were expended about fifty thousand Crowns. All being contributions of Charity.

By it is the Hospital, common to all afflicted with Sores and Fevers, but more particularly designed for Bakers; because raised upon their purse, altho the inscription says nothing of it;

Hospit. Societat. Divæ Mariæ Laureti.

The care of the place totally belongs to that Sodality. Thirty beds for the use of the sick they furnish; but on an occasion they add more daily. All things that can be thought of necessary, or convenient for recovering of health they there supply.

Next the *German Bakers*, of which sort there is no small number in this City, have been willing to have an Hospital too, for their sick, adjoining to the Church of *St. Elizabeth* near *Campits Flora*: the Church is well adorned with holy Utensils, and the Hospital with beds and other necessities for the sick, good diet and attendance.

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Again

C H A P. III:

Thirdly of the Hospitals destined to the several sorts of Artificers and Tradesmen.

WE have spoken of the Hospitals of our Lady in the Garden, or St *Lazarus* and St. Roche and St. Martin: that by particular obligation were appropriated to men of certain trades and professions there reckoned up. But yet some of them refusing a Community with others, have erected certain Hospitals peculiar for the sick only of their own profession. Among those are,

First, the *Apothecaries*. To a Company or Sodality of these was allotted heretofore the Church of St. Lawrence in *Foro Romano*, now *Boario*, from the year 1450. It is an ancient Fabrick, and of old dedicated to the Emperor and Emperers *Antoninus* and *Fauslina*; as appears by the title yet to be read in the Frontispeice.

Divo Antonino & Divæ Faustinae.

It stands by the ancient *Via Sacra* leading to the *Capitol*.

Near to this Church have they built an Hospital for those of their profession, that fall sick. A work very much promoted by Cardinal *Astorgius Sigenfis* of *Beneventum*; and the sick are there looked unto with great care and neatness.

Secondly,

C H A P. IV.

*Fourthly, Of the Hospitals for Orphan Boys
and Girls having no Parents.*

LET us go on to see how *Rome*, the Nurse of all sorts of people, is never wanting to assist the needy of what condition or age soever, but takes care of them as soon as born, and once received into her care, fosters them up as long as they live, and being dead pays their funerals.

In all great and populous Cities there uses to be a great number of Infants exposed; not so much by the fault of the mothers, as for the great poverty of their parents: Now before there was a certain place appointed for such in this City, These poor Infants were punished not for their own, but for their parents faults or fortunes, and almost all perished miserably. Pope *Innocent* the third, being admonished by an Angel, built that Hospital of the *Holy Ghost* in *Saxia*, for these Innocents, as we shewed before.

If any misery befall persons under age and young, that they are not able to maintain themselves by their own work, and withal have lost both father and mother: The City hath also two houses for such Orphans, the one for males, and the other for females.

Again for the servants belonging to the Popes Family, (there being a very great number of them) about the year 1537, There was a kind of a Body or pious Sodality erected out of them; which, behind St. *Peter's* Church at the entrance of the old *Circus* of *Nero*, built up a Temple to St. *Martha*, and by it an Hospital for the servants of the Courtiers, which fell sick, and could not be well looked unto in the Palace it self.

This Temple, by reason of the many indulgences granted unto it by several Popes, is much frequented by the devouter sort; that hardly there is one that visits St. *Peter's* Church which doth not likewise go unto this of which we speak. The Hospital is abundantly furnished with beds and other necessaries for treating of the sick.

In the year of our Lord 1580. the *Coach-men* and *Carmen* joined together, and out of themselves instituted a Sodality of the better sort, which built an Hospital in *Campus Martius* near *Tyber*, onely for sick *Coachmen* and *Carmen*. Here therefore are entertained all the infirm of these Professions. Nor are they dismissed until they be known to have recovered their former health, so as to be able to drive their Coaches or Carts, and govern their horses. Of these sorts of men there is no small number in *Rome*, since the very Coaches and Chariots of the Gentry exceed two thousand, not reckoning Carts or Country Waggon.

phans, for it being not convenient for Boys and Girls to live promiscuously in the same house ; The Girls have their Hospital in another place, and indeed a very large one, near to the Church of *Sanctorum quatuor Coronatorum* ; which heretofore is said to be the Palace of the Popes. Herein are a very great number of such Maids, who are instructed and taught, and ruled and governed by some *Nuns* of *St. Bennet's* order ; who are there likewise cloistered up. The Girls, being grown of age, receive their Dowries from the same Sodality, and so are either married-off, or, if they have a mind to it, enter into some *Nunnery*.

Now because in these houses for Orphans, according to the laws of the Foundations, none are to be received but such as are deprived of both parents ; The *Roman* charity cannot content it self to leave unprovided for, other young Boys and Girls, who perhaps have but one parent left them ; or if both, yet such as are either decrepit, lame, or blind, or impotent by some other defect, that they cannot maintain their children ; even for such also hath *Rome*, an indulgent Nurse of all sorts of poor, taken care with a very provident liberality.

John Leonard of *Sicily* was a man, as his Works shew him, of a very good mind and singular charity towards the poor. He having been in his more youthful days a Gentleman-Usher in this City, and observing therein many boys idly to run up and down, had pity upon them, and got together a very great num-

The first had its beginning in the year 1540^r by a *Sodality* of many pious Citizens of *Rome* then instituted; who disliking, That young Boys should run idling up and down the City, thought it fitter that some Hospital should be built for them: which good work *Paul* the third, who then was Pope, much encouraged, and assigned a place for this Fabrick near the *Pantheon*, or *Agrippa's* Temple, close by the parish Church of *St. Maries* in *Acquiro* of the *Vistation*, granting that Church to the use of the *Sodality* and Hospital. After this first Church was pulled down, and the *Sodality* built up another most magnificent, and on a larger plot of ground, adjoining to it a very spacious house by means of the alms of good people, to keep the Boys in. To this work much was contributed by the often mentioned *Antonius Maria Salviatus* the Cardinal, who by his wonted liberality hath much increased the revenue of the Hospital.

As for those Lads, who are apt for learning, the same Cardinal hath built a very magnificent Colledge apart for them, and largely endowed it.

The care of the Church, of the Servants, and indeed of the whole Hospital, is intrusted to the foresaid *Sodality*: Who are very diligent to search into the dispositions and inclinations of the youths, and so to make choice of them severally, to apply every one to such a course of life as fits best his own Genius.

The second of those houses is for female Orphans,

Girls he deserted this design. Altho, the Maids were afterwards disposed of to several persons : And in the year 1595. found a common Patron, namely Cardinal *Hieronimus Rusticuccius*

This Cardinal having bought many houses near the Church of *St. Euphemia in Trajani Forum*, did, as as they say, by the perswasion of venerable *Cesar Baronius* (who afterwards was Cardinal) build out of them a very large house to receive all these Maids gathered now together from those several places wherein they lived before dispersed. And over them he set honest Matrons, who taking the care of their Education, should instruct them in all ways of Religion and Holiness. The lesser among these, as before the lesser among the Boys, are led about the town singing also, thereby to implore the benevolence of the charitable ; and the greater are kept to their Needle, and other female imployments. When any are grown of age, by order of their Governors, they are either to be married or professed Nuns.

Over this house are set, by order of the Cardinal the Popes Vicar, some grave Priests ; but the supreme authority rests in the Cardinal Vicar.

The number of Boys is usually about three hundred, and so likewise is that of the Maids. This Institute and the Congregation that looks to it, hath for Protector the Cardinal *Ludovicus Ludovisius* ; who often supplies both
houses

number of them, and lodging them himself in divers borrowed houses, maintained them as well as he could for many years, with such Alms as he procured from the charity of good people. He was one that had no learning, and therefore by an Irony was wont to stile himself the *lettered John*, and the boys of his institution still retain the name of *Literati*.

This *holy Institute* in a very short time found many Favourers. Who growing into a congregation, bought a very large house for the bringing up of these boys, near *Domitian's Arch*: To which is added a little Chappel.

This house is now endowed with some revenues, but nothing at all competent for the maintenance of so great a multitude. Hence it is that the younger boys are led about sometimes through the streets of the City by one that governs them, singing their prayers and praises to God and the Blessed *Virgin*, in a certain childish harmony; thereby to beg alms of good people: And the greater being set to manual labour get victuals for themselves and their Companions: in summe all are employed to a good end.

That which is most commendable in this work, is the good education and training up of poor children, whereby they are timely in their slippery age estranged from the common vices of youth.

The same *Leonard* had gathered together Girls too; but because he alone was not able to go through with the care of both Boys and Girls

The number of Virgins here are about two hundred.

C H A P. V.

Provision against some other casualties ; As First, Domus Pia. A place wherein those that are ill-married are succoured.

MARRIAGE the most indissoluble bond of humane society (wherein is found that chief and inexplicable freindship and unity between man and wife) yet is not unoften by the fault of the parties undone, cut asunder, or at least loosened: namely when this individual conversation and cohabiting is injured by a stubborn contumacy; for hence grow anger, strifes, and at the last a separation from the marriage-bed; which is caused by the ill conditions sometimes of the man, sometimes of the woman. But least women should incur the ignominy of being dishonest, when they live separate from their husbands, there is provided a house for entertainment of such ill-yoked persons: wherein they are received, until such time as they are fully reconciled to their husbands; or their husbands to them.

This house is called *Domus Pia*, and stands near to the Church belonging to the Monastery of *St. Clare*. Which Church on one hand hath *St. Clare's Monastery*, and on the other, this

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house:

houses with his liberality according as their exigencies require.

There are never wanting in great Cities wicked mothers; who, never having affected chastity, make their Daughters like themselves; and expose them to be abused for a small gain, and sometimes against their wills.

That the wickedness of such wretches might be prevented, there hath been by the importunity of St. Ignatius Loyola instituted in the City a *Sodality*, Anno 1540. whose care it is with all sagacity to search out for the daughters of such infamous women; and having found them, to take all from ten to twelve years old from the power and tuition of their treacherous mothers, and to place them in a Monastery built for that purpose, there to be taught and trained up by grave *Nuns* in all Christian discipline. When they come to be marriageable they have provided for them husbands, or if they had rather vails; in the mean time they are maintained at the charge of the Monastery.

There is a very stately Church all built of *Tivolis* stone, and dedicated to St. *Catherine de Fumari*, added to this Monastery by Cardinal *Frederick Celsus*, Bishop of *Porto*, as the inscription over the great gate thereof declares, For the better education of these poor Girls, the *Augustine Nuns* take care of them.

This Monastery is governed by a Sodality, consisting of *Roman* Citizens, the very prime of them; whether you consider their extraction, estates or virtues,

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Nobility both of the City and Court, joining together in a Sodality; which suffers not the penitents to want any thing.

The number of these women amounts at this day to three hundred. They say *Paul* the fifth, at that time, when he visited this Monastery lately then burnt, and saw so many signs of true repentance, shed tears, and stood as it were amazed at the terrible penances and severe sanctity practised by these women.

Now because none are admitted here unless they first make profession to be perpetually enclosed, after which there is no recalling; and it is likely that some, that have made that profession, may afterwards come to repent themselves; and others, that have not yet made it, may be deterred from ever making it by the indispenableness thereof. Therefore *Frier Dominick de Jesu Maria*, one of the reformed *Carmelites*, whom the vulgar term *Discalceat* or unshod, hath lately out of the alms of pious people, built another large Monastery, wherein such women are received, as changing to an honest course of life, desire yet to try whether they can go through with the reformation of themselves: and upon tryal have time to deliberate whether they will make that profession in that other house, or else continue here as long as they can live single.

Thirdly, A house for old and decrepit Persons.

We have seen how the *Roman* charity hath

house. So that they have a kind of communion together ; but yet no farther than in the use of the Church standing between them.

The care of this house is committed to a Sodality of the prime Citizens of *Rome* ; as likewise is that of *St. Clare's Nunnery*, of which in due place.

Secondly, The charitable Provision for repentant Strumpets.

Neither are the Whores themselves (of which by the perverse and vicious nature of mankind, there is too great a number in great Cities) deprived of the *Roman* charity, if they once come to repent themselves.

For near *Antoninus* his *Forum* is there built for such, a very large Monastery dedicated to *St. Mary Magdalen* : Wherein are received all such, as repenting themselves of their past voluptuousness, are disposed to dedicate themselves and the rest of their lives to God. Here such make profession of a regular course, and observe the monastical Discipline so exactly, and with so great constancy ; that it is a kind of miracle, that women accustomed to a looser sort of life, should now be kept under so strict a rule.

A great part of the Fabrick of this Monastery was added by Cardinal *Peter Aldobrandini*, but in a few years after suffering by fire was again magnificently re-edified by Pope *Paul* the fifth.

The care of this Monastery belongs to the Nobility

that have that charge. It is piously believed that this custome came down from St. *Gregory* the great, that most holy Pope; who usually entertaining twelve poor man every day, had the honour once to treat for a thirteenth poor person our Lord and Saviour Jesus Christ, whence this number hath ever since been religiously observed, to this day.

Besides this charity there is distributed by the Popes liberality Bread and Wine in great abundance, unto two thousand poor people, on every Friday, in honour of our Lord's Passion.

The Convent of St. *Anthony* gives every day two leaves of bread a peice to as many poor people as come thither for it.

The Hospital of our holy *Saviour*, near the *Lateral Church*, bestows every day upon every one of the poor, as much bread as will suffice each of them for a day.

The like is done by the Convent of St. *Paul* in *Via Ostiensis*.

The Hospital of the *Holy Ghost*, gives bread and wine every evening to a great multitude of poor.

But because the forementioned Alms are not given but to such as come themselves to demand them; and many, because they live afar off, or because they come of honest families reduced into poverty, are ashamed to go from door to door to ask an alms; for these, who are stiled the *shame-fac'd poor*, an ingenious provision is made by the Sodality
(which

made provision for all, of all ages and degrees, that need their help. And it is not to be believed that it should fail them, who fall through age.

Wherefore Pope *Sixtus Quintus*, a magnificent Prince, hath built a very large Hospital and endowed it with a great yearly Revenue for old people, and for the blind, lame, maimed, or made impotent by any other natural defect, so that they cannot labour. Over this Hospital is set a Sodality of certain honest men; who are to take care of all things, and to judge of such as are fit to be received.

They admit alike men and women, but in several apartments, and maintain all in decent diet and cloathing as long as they live.

CHAP. VI.

Of certain Alms of Bread, Wine and Monies ordered to be given.

AT the foot of the *Vatican*, near the Church of *St. Peter* (the Prince of the Apostles) at the West end there stands a fair Church dedicated to the blessed *Virgin*; and near it a large Church yard, wherein none but Strangers and Pilgrims are buried.

Behind this Church is a large house, wherein by the appointment of several Popes, thirteen poor people are daily dined by two Priests that

nal would be besides my purpose, and therefore I omit it.

It is found by an Extract out of his Book of accounts , That this one Cardinal, *viz. Alexander Perettus*, Cardinal *Montalto* Nephew to Pope *Sixtus* the fifth ; by his Sister did bestow upon the poor, a million and seven hundred thousand gold Crowns ; besides the Alms that he distributed to single persons with his own hands, and great gifts conferred upon his freinds.

C H A P. VII.

Of the Mount of Piety and Pawns.

THERE is nothing more for the benefit of poor people, than, when their necessity requires it, to lend them money upon their pawns, without exacting any use for it. In the time of Pope *Paul* the third, there was a place appointed for the receiving of the pawns of poor people, and they called it the *Mount of Piety* and of Pawns. It grew much in request by the liberalities and priviledges indulged unto it by the same *Paul* ; and other Popes of *Rome*, even unto this day.

Here are received the pawns of all poor and indigent people whatsoever, and no, or, at least, no considerable use paid for the money given out upon them. The time allotted for

(which we spake of above) of the Holy twelve Apostles. There is placed in that Church a little Desk under lock and key, into which at a chink are thrust in the Petitions, wherein the necessitous person expresseth his wants, and sets down his place of habitation. Thrice every week this Desk is opened by the officers, the Petitions read, and some of the Sodality dispatched away to find out the Supplicants, and to relieve them according to the quality of their indigency.

The like order is observed by that Sodality of Charity, set up under Pope *Leo* the tenth, in the Church of St. *Hierome*, near to the Palace of *Farnesi*: This Sodality there distributes every Saturday a great quantity of bread to the poor; and to those modest beggars, what money the confraternity thinks fit; by whose piety the largesse hath been maintained and increased.

Besides all these munificences and charities the Pope monthly distributes to the Convents of *Mendicants*, and to other Shamefac'd poor, great sums of monies, under the name of common charity; which are still increased as the exigents of times require; and are dispensed by the secret Almoner, as they call him, who hath no limits set him what to bestow.

The Pope is imitated by the sacred Senate or Colledge of Cardinals, as in all other virtues, so especially in their liberality to the poor: To instance in every particular Cardinal

C H A P. VIII.

Of visiting the Prisons, and relieving poor Prisoners.

SINCE in a great confluence of people of divers Nations some outrages will still happen; for repressing of them, there are in Rome many publick Prisons, and Judges appointed to give sentence of punishment upon the guilty. The Judges are the Pope's Vicar, the Chamberlain, the Governor of the City, the Auditor of the Chamber, the Senator of the people, and many others: And whereas Judges exercise judgment many times not in their own persons, but by Deputies; it happens sometimes that the prisoners are deferred; and so lye longer in fetters than perhaps their cause requires.

Now to prevent this mischief there are Visitors appointed every month to visit the prisons; and whom they find there detained either for crimes or for debt, and judge injured, they take care to have dismissed, or to release the punishment inflicted, or to moderate it.

It belongs to that Sodality for charity late mentioned, tho they be liberal to the poor also, yet principally to intend this; that by all means they may afford what help they can to the imprisoned, And therefore they de-

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pute

redemption is eighteen months : If the pawns are not redeemed in that time, they are sold at an outcry ; and the summe registered for how much, if it exceed the money given out upon them ; the overplus is restored to the owners, whensoever they shall call for it, neither is their calling for it limited to any time.

There are great store of Officers that belong to this place, all which, have their monthly Salaries paid to them for their labour out of the Treasury of the house.

It is governed by very able and sufficient men, both *Roman* Citizens and Courtiers, that make up a Sodality. Who take exact accounts of all the incomes, that no fraud be used by any inferiour officer.

The work is indeed a peice of very great Charity, and extremely beneficial to the meaner sort of people ; for all such flock thither, not onely of the City, but of the Villages, Farms and Towns all round about, to whom it is very gainful to take up monies upon their pawns before harvest, and then having done their harvest, and made money thereof, to redeem them again.

called the *Sodality of Mercy*, upon certain festival days in the year make great Dinners for the prisoners.

Again, the Preachers often stir up the people to give more liberally by telling them, that the money gathered is for the prisoners.

By all which good offices some succour is afforded to that most miserable state of men ; and the punishment of such wretches is not quite taken off ; yet at least in a great measure eased.

There is yet another pious Sodality in *Rome*, for the benefit of poor prisoners, in the Colledge of *St. John de Pinea*, near the *Minerva*, consisting of *Roman* Citizens and Officers of the Court, much honoured by the munificence of Pope *Sixtus* the fifth.

This Sodality every Monday sends certain Visitors into all the prisons, to take the names, the Country the Cause, the Judge, and the Notary of those that are newly committed ; and with great charity and diligence sollicite the Judge and Notary, that each ones cause may be brought to speedy trial.

It is a custome likewise of this Sodality twice every year, (That is upon the Feast of the *Nativity*, and *Resurrection* of our Lord,) for all the prisoners of debt under a hundred Crowns, freely to pay their Creditors what each one oweth ; and delivering them out of prison, to give every one a Crown in their purse, and to send them home to their own houses.

pute some Prelate; whose office it is to be present with the Chamberlains at the visitation of the prisons, and to assist the guilty in their cause to the utmost. And to do it the better, there are adjoined to him, with an honorable Salary, two Proctors; who, seeing and examining the Proceſs of the Guilty, endeavour to defend them what they can, both by words and writing.

The poor prisoners have much need of these. For tho the Apostolick Chamber hath allowed them an Advocate and a Proctor for their defence; yet so great is the number of the causes, that oft times these are not sufficient.

This Sodality likewise, besides this diligent defence of the guilty prisoners, do thrice every week furnish bread to those among them that need it; and to the sick send a Physician, and very largely provide Physick, and all other things necessary for their recovery.

In the foregoing chapter we told you that this Sodality did maintain a Convent of Priests at St. *Hierome's*: out of this Convent they order some to go every day, and say Mass to the Prisoners, that they may not want that comfort.

Besides this extraordinary charity towards the prisoners, which is practised by this Sodality; There are also in *Rome* many other persons, which go from door to door begging bread and money for them; among whom are those religious men of the *Society of Jesus*.

Again, that other Sodality of the *Florentines*, called

of St. *Mary's Supra Minervam* distributes certain Dowries to young Maidens.

On the seventh of *January*, the *Sodality* of *Inholders* give more Dowries.

On the fourteenth of *January*, there is a Legacy to that purpose of St. *Hillary's* Chappel in the *Lateran* Church.

And on the same day, the *Sodality* of St. *Julian* of the *Flemmings*, give Dowries to the Maids of their Country.

On the second of *February*, the *Sodality* of the most *Holy Sacrament*, in the Church of St. *Mary's*, in *Via lata* give their Dowries.

On the ninth, the *Sodality* of St. *Apolonia* give theirs in the Church of the *Augustines*.

On the twenty fifth of *March*, the *Sodality* of the *Annunciation Supra Minervam* exceed herein all the rest, giving Dowries every year that day to above two hundred young Maids. And I suppose this *Sodality* gave the first beginning to this good work: Wherein they were much helped by Pope *Leo* the tenth; and likewise Pope *Urban* the seventh left them his sole heirs.

The Dowries, that this *Sodality* furnisheth, are distributed to these young Maids (every one led up between two noble Matrons cloathed in white, and with their heads veiled) by the Pope himself; who with his own hands delivers to each one a Purse, with a Bill in it for the receiving of so much money; and this he doth publickly at the time of high Mass.

Upon

CHAP. IX.

*Of the plentiful provision of Dowries
for poor Maids.*

IN this charitable work, as in all other, it will be evident, that the common-Parent, *Rome*, excells all other Cities of the world, by that very great number of *Dowries* which are there yearly bestowed. Nor is it easy to set down the certain number of them: For altho the Dowries, arising out of certain pious Legacies, be constant and uniform, and the account of them easily cast up; yet besides these there are innumerable other Dowries given by certain Sodalities. Who, because they intend not this kind of charity only, but other sorts also, do therefore set aside for Dowries proportionably to the stock of their yearly Revenues. So that if they have laid out more in other good works, the less remains to be given in Dowries, and if but little in others, almost all is distributed in these. And again, because those particular Dowries, especially which arise out of legacies, come not always to publick notice: I must content myself to speak of those onely, which I myself have come to know.

Upon *New-years day*, then, that *Society* of the *Holy Name* of *God*, founded in the Church
of

in the Church of *St. John Baptist* belonging to them.

On the sixth of *August*, the Sodality of our Saviour in *St. Maries Supra Minervam*.

On the tenth day, the Sodality of *St. Bernard* in the Church of *St. Susanna*.

On the fifteenth day, which is dedicated to the *Assumption* of our Blessed Lady, the Sodality of the *Consalonery*.

On the same day, the Sodality of *St. Roche*, in the Church dedicated to him.

On the two and twentieth day, the Sodality of the *Holy Rosary*, in *St. Maries supra Minervam*.

On the eighth of *September*, the feast of the *Nativity* of the Blessed *Virgin*, the Society of the *Annunciation* of the *Consalonery*, and of *Loretto*.

On the fifteenth day, the Sodality of *St. Marcellus*, in his Church.

On the same, the Sodality of the *Patchers*, in *St. Maries de Quercu*.

On the twenty ninth day, the Sodality of *St. Michael* the Arch-angel, in his Church.

On the thirtieth day, the Sodality of *Charity* of the *Courtiers*, in *St. Hierome's* Church.

On the fourth of *October*, the Sodality of our Saviour, in *St. John Lateran*.

On the same day, the Sodality of the *Consalonery*, and also the Sodality of those of *Bononia*, in the Oratory of *St. Petronius*, belonging to them.

Likewise the Sodality of the most Holy
Trinity,

Upon the twenty fifth of *March*, other Dowries are given by the Sodality of *Cooks, Panerers* and *Pasterers*, in the Church of *St. Vincent* and *Anastasiu*.

On the first of *May*, Dowries are bestowed by the Sodality of the *Muletiers*, in the Church of *St. Anthony*.

On the twelfth day, the foresaid Sodality of the *Annunciation* of the blessed *Virgin*, by a particular largess, give Dowries to Maids of *Siena* only.

On the nineteenth day, the same Maids of *Siena* receive their Dowries from the Sodality of *St. Katherine* of *Siena*.

On the twenty sixth day, the Sodality of *Neapolitanes* give their Dowries, in the Church of the *Holy Ghost*, which belongs to that Nation.

On the ninth of *June*, the Sodality of *St. James*, vulgarly termed *Scossacavallo*.

On the eleventh day, the Sodality of *Nazarius* and *Celsus*, in a Church of that title.

On the nineteenth day, the Sodality of all the *Officers*, belonging to the Capitol in *St. Maries* of *Ara-celi*.

And on the same day, the Sodality of *St. Francis* de *Paula* in his Church.

On the twenty fourth day, the Sodality of *Piety* of the *Florentines*, which differs from that other Sodality of *Mercy*, of which we shall speak anon.

On the same day, the *Ligurians* or *Genovesi* give Dowries to the Maids of their Nation, in

order. A *Permis* is put up to the Sodality, in the name of the Virgin that is marriageable, expressing her condition, age, and habitation. Then there are deputed out of the Seniors of the Sodality certain *Visitors*; who go all together to see the several petitioners and their lodgings: and if they find them of honest report among their neighbours, and have a good testimony from their parish Priest; they make relation thereof to the Sodality: And accordingly are they written down among those that are to receive Dowries. If they find it otherwise, they make no relation at all. Those that are writ down are certified of it; that if they happen to contract themselves in the mean time, they may ingage for so much more to be added to what was promised in Dowry. But if any one of those that are written down, and so appointed to receive a Dowry, behave herself less decently than becomes a Virgin, they presently send her word that she hath forfeited that favour; and herein are the constitutions very rigorously observed.

Now because one of the forementioned Dowries is too little to put off the Maid with; therefore one and the same person may be admitted at several times to receive many Dowries given by divers Sodalities. So that some come to receive at last no less than four hundred or five hundred Crowns before ever she be given in marriage.

Just now while I write this I am told, that a certain pious and rich man is lately dead,

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who

Trinity, of the *Pilgrims* and *Convalescents*.

On the sixth day, the Sodality of the *Rosary*, in *St. Mariæ supra Minervam*.

On the fourth of *November*, the pious Legacies of *St. Mariæ of Ara celi*.

On the twelfth day, the Sodality of *Taylor's*, in the Church of *St. Homobono*.

On the sixth of *December*, the Sodality of *St. Nicholas*, of the *Lorainers*, in the Church of *St. Lewis*.

On the eighth day, the Sodality of the *Conception* of the blessed *Virgin*, in *St. Mariæ supra Minervam*.

And on the twenty sixth day, the Sodality of *St. Saviour's*, in *St. John Lateran's*.

To all these may be added, such Dowries as accrue upon particular legacies, whereof the number is very great; and also which are given by other Sodalities, and especially National ones, not upon set days *Anniversarily*, but as the necessity of times and persons may require; All which, if they should be cast up, would amount to a yearly summe of monies, almost incredibly great.

This is to be noted, that all the Dowries given at several times are not equal, but some more, some less; for one Sodality gives thirty Crowns, another forty, another fifty, to be distributed to that end. That of the *Annunciation* of the Blessed *Virgin* gives eight hundred Crowns, and besides to every one a Robe, and a pair of Chopines

For bestowing these *Dowries*, this is the order.

The first and chiefest of all these publick houses; wherein Strangers of all sorts, come when they will, are curteously and with all kind of Civility entertained, is; That which they call the Hospital of the most *Holy Trinity* near to *Xistina* his bridge.

This Hospital had its beginning under Pope *Paul* the third, very mean, (as most other pious inventions) being first set on foot by *Crescentius Sylva* a Priest of *Siena*.

This holy Priest observing many strangers uncertainly wandring about the City, hired, with the help of some of his freinds, to whom he communicated his purpose, a large house and fitted it with beds, and there lodged as many of those strangers as the largeness of the house and the number of the beds could well receive.

So charitable a design wanted not assistance: So that in a short time he had built there a fair Church, and purchasing more houses thereabouts added, them to the Hospital, and Priests for divine service to the Church.

This Hospital, or House of publick reception, is governed by a company or *Sodality* of Lay-men (that is a lay charge) tho they admit Clergy-men too, which *Sodality* takes care for all things necessary. And tho there at any time is used Hospitality after a most curteous manner; yet in the year of *Jubile*, (by reason of the extraordinary multitudes of Strangers then flocking to *Rome*) this institution appears in its greatest lustre. For some-

who hath left by Will a certain some of money; yearly payable, to make up a handsome Dowry for such women of the common Stews that shall be willing to be married. A work well thought upon, and which will not want certainly a reward suitable to its Charity, from him who leaves nothing unrecompensed.

CH A P. X.

Concerning publick places appointed for the reception and entertainment of Pilgrims and Strangers of all Nations.

NOthing is more sacred, nothing more acceptable to God, than a pious Hospitality in entertaining Strangers. The Holy Religion of Christians doth not onely perfwade it by way of counsel, but also by precept commands it. *Frangere esurienti panem tuum, egenos vagosque induc in domum tuam.* Isaiah 58. 7. *Break thy bread to the hungry, and the needy and wandering persons bring into thy house.* And it is a matter of high commendation, not onely for private persons, but also for Cities themselves, that there be both private and publick.

We shall not speak of the private Hospitality, because the actions of private men come to be taken notice of onely by few: but we shall here treat of the publick, to show how far in it the City of *Rome* excels all other Cities of the world.

The

To this pious work, because the Revenues of the house are not able to bear so great a charge, many and large charitable contributions are supplied by others. This is certain and to be admired, that by the providence of God there was never yet wanting to furnish the table in a handsome manner. For such Strangers as are Priests, tho the diet allowed them be the same with the rest ; yet in reverence to their order, they have a proper house apart destined to that use.

About the year of our Lord 1460. by the confraternity of St. Lucy (between the Capitol and Marcellus's Baths) and because it hath not a Church commodiously adjoining, there is hired by the Sodality, till they can build one of their own, another large house wherein all the poor Priests may be entertained for a whole months space, or longer if need be. And this house, that it may be publickly known, wears this title in the front :

Hospitium Pauperum Sacerdotum Peregrinorum.

An House of Entertainment for such poor Priests as are Pilgrims, or Strangers.

Like to this house there is another of later times, erected by Don John Baptista Vives a Spaniard ; who buying a fair Palace standing at the foot of *Collis Hortulorum* in Rome, designed it for such Strangers, Priests ; such as are of those nations, who have no particular Colledge of their own in that City, and for the propagation of the Faith ; as the following

times in one night there are counted no less than fifteen thousand Guests. Indeed so great a multitude of men cannot be received in the proper lodgings of the house only, tho very capacious; and therefore others adjoining are always hired for the year of Jubile. And as this, and the other expences put them much in debt, then; so are they freed from that debt again in the other years wherein the layings out are not so excessive.

The year of Jubile 1600, being ended, and an account taken of the number of Strangers here in the compas of that year entertained and booked, they were found to be of men four hundred forty four thousand five hundred; and of women twenty five thousand five hundred.

The order used in the practice of this charity is admirable. As soon as the Strangers are arrived, they all have the first night their feet washed, and are refreshed, the women apart by themselves from the men. After thus washing in the Holy year a Sermon is made to them, and then they are conducted to the table; their meat being served-up, as also their feet washed, this first night, usually by honourable persons.

The Supper ended, they are conducted to Bed; so without all noise, that it may seem a kind of miracle that so many men of several nations accord so quietly together.

The time of their entertainment here is but for three days; tho it be extended further to those who come from far.

To

cause of the general confluence of them to *Rome* have here erected houses for the Reception of of their own Countrymen.

The first of these in honour to be named is that of the *Germans* dedicated to the Blessed *Virgin* under the title *de Anima*, or of the *Soul*. It had its beginning *An. Dom.* 1350. upon occasion of the Jubilee by some of their own nation, who having no Issue of their own, gave up their houses for the Entertainment of such Strangers subject to the Empire as came to *Rome*; and built them a Church, tho not very large, in honour of the Blessed *Virgin* on this condition; That therein Prayers should be made to God by such Strangers as were there to be entertained, for the *Founders Souls*; and thence it had its name of *St. Mary of the Soul*. By the munificence and charity of later times this house of entertainment hath been much enlarged, a fairer and more capacious Church built, and the Revenue thereof much increased.

Over it is set a congregation of twelve or fourteen men of the same Nation, by whose prudence and authority it is menaged and laid out in pious uses; especially in Hospitality to poor *German* Pilgrims, at what time soever they come.

For to such there is provided for many days convenient dyet, and lodging. When they depart the town a peice of money correspondent to the quality of the person is bestowed on them for their voyage. The women have a
house

ing Inscription on its Frontispeice declares,
added in Pope Urban the Eighth's Pontificate.

Collegium

De Propagan. in univ. Mundum

Per Sacerdotes Seculares

Catholicâ fide

Urbani VIII. Anno primo.

And altho this *Founder* dwells himself still in this Palace; yet was he no hindrance to the Priests living there, but conversed with them, and was often on his occasions permitted present at their consultations; of which the chief scope is to propose advices, ways, and helps by which the Christian Catholick Religion may best be propagated over all the world. Some of these Priests make no scruple voluntarily to offer themselves to be sent even into the Countries of Hereticks, or Infidels; either by preaching and good example of life to recover them from their errors; or even by effusion of their own blood to assert the Catholick verity.

CHAP. XI.

Of National Hospitals for Entertainment of Strangers according to the Nation they are of.

BESIDES the general places of receipt for strangers forementioned, many Nations because

Nations; namely such distinct houses for the *Spaniards*, for the *Portugueses*, the *Lombards*, *Genoueses*, *Low-Countries*, *Bohemians*, *Polonians*, *Hungarians*, *Illyrians*, *Swedes*, *Goths*, and *Vandals*, for the *Britons* in *France*, for the *English*, the *Scots*, the *Indians*, and *Armenians*.

The House for the *English* was begun *An. Dom.* 1398. by *John Shepard* an *English*-man, and then Inhabitant of *Rome* (upon a sad accident happening upon an *English*-woman straying up and down the City by night) augmented afterwards by others, who built also close by it a Church, dedicated to the most *Holy Trinity*. And near about the same time a certain *English* Merchant built a Church to the honour of *St. Edmond* King of that Nation (Whose Feast is kept the twentieth of *November*) and adjoined to it a little Hospital for *English* Mariners, in the Region beyond *Tyber*, near *St. Chrysogonus*. In both these places was Hospitality practised, till the defection of that Nation. After which *English*-men coming very seldome to *Rome*, *Gregory* the thirteenth (being Pope) added to that house of Entertainment a Colledge for that Nation, and adjoined moreover the foresaid Hospital for Mariners, but not yet taking away the former custome of Entertainment.

The *Scots* had in *Rome* their house of Entertainment in *Campo Martio*; and near it a Chapel dedicated to *St. Andrew*, the Patron of that Kingdome; but when it fell off from the Church, there was none left either to ex-

house apart, where are constantly maintained in a decent manner such as have been the Daughters and Wives of *Generals*.

To the Church for divine offices celebrated after a collegiate manner, belong fourteen Priests, a Sacrist, an Organist, four Acolytes. Out of these Priests, who are styled the Chaplains, is chosen one to have a care of the Pillgrims and to order them, and therefore is named their father: And whereas by a late Rule solemn High Mass is to be said early in the Morning, he is not to dismiss them until they have heard it.

There is an house of Hospitality also for the *French*, dedicated to St. *Lewis*, with a fair Church adjoining. It is governed by a Congregation of thirty persons, twelve *Frenchmen*, six *Lorrainers*, six *Savoyards*, and six *Britons*; and when any one of them dieth, the congregation chooseth another in his room.

All things belonging to the Church are administered by twenty six Priests; to whom Cardinal *Còntarello* added eight Singers, and an Organist, that on *Festivals* sing the Service.

That Hospitality is ordered by three of the said Priests; whereof one is always the Entertainer, and the other two his Assistants by turns. All Strangers of the *French* Nation, that come, are received here for three days, and then are dismissed with some gratuity given them, as a pious and charitable Token.

Such houses of Hospitality and publick entertainment are here provided for most other

Nations;

forſake their Error, and are taught the *Latine Rites* and Religion, that if they ſhould return again to their friends they may profeſs and defend it.

There is alſo near to the *Porta Pia*, founded by Pope *Pius* the fourth, an houſe for the reception and entertainment of Hermits.

Moſt of theſe houſes of Charity formentioned have a Church alſo adjoining to them, and divine offices adminiſtered there by a certain number of Priests. The care of the Hoſpital and Church is undertaken by a congregation of Lay perſons, of the chief of the ſaid Nations, electing others when any dies. The Hoſpitality uſed and ſhewed to men, and women apart for avoiding ſcandal. The time of their entertainment is ordinarily for three or four days, but ſome for a longer time, namely for a month or more.

C H A P. XII.

Of the Roman Charity for Burial of ſuch Dead, as dy extream poor, or are executed by the hand of Juſtice.

IT is not to be imagined that *Rome*, the great advancer of *Piety*, while ſhe releives Living by ſo many inventions, like a careful Mother, ſhould leave the Dead without all obſequies. The Sodality of *Piety* did firſt

ercise, or to receive Hospitality. Some years after *Alexander Seaton*, a Nobleman of *Scotland*, yielded up, in the name of his Nation, that House and Chappel to the *Sodality of Corpus Christi*, of the Parochial Church of *St. Andrew*, near adjoining; upon this condition; That the *Sodality* should be obliged to receive and entertain poor Strangers of the *Scottish Nation*; which it willingly undertook, and bound it self by publick Instruments drawn to that purpose, and is ready to perform the promise when any one come to receive the benefit.

An house of reception was assigned for the *Indians*, near *St. Stephen's Church* in the *Vaiscan*, by *Pope Clement* the seventh. What is necessary for their entertainment being supplied to that house out of the Apostolical Palace it self, it being thought a very unworthy thing that any kindness should be wanting to a Nation that came to *Rome* for *Devotion* sake, from a Country so exceeding far off. And by reason of that great distance there is no time prescribed them for to stay, but if they will always abide here, they shall be always maintained, where they are with all diligence taught the Catholick Faith, that if they return again to their freinds, they may discover to them too, how they are deceived.

Much what in the same manner are the *Armenians* treated; who after three days Entertainment are asked for their *Testimonials*, which being produced, if they are found to be of the *Grecian* Schisme, they are advised to for-

tence for execution till these be present. He, after this sad sentence given, commonly falls down before them on the ground, immediately howling and beating himself almost distracted, and miserable wretch as it were tortured with the thoughts of his punishment denies the fact, beseeches the Judge, and knowing not what to do or say, like a foolish man imputes the justice he hath deserved either to some fate of the Stars; or blasphemously chargeth God with what his sins have brought on him. The Brethren of the *Sodality* begin with gentle words to perswade the miserable Creature, yea they take him up lovingly in their arms, and embracing him exhort him to patience according to the condition of the party: and with many arguments drawn out of the principles of Christian Religion; As that God himself for his sake became man, and endured all the miseries of humane nature, and tho he had committed no offence, yet refused not to suffer death upon the Cross; That he was guilty of many and indeed very greivous crimes, such as often deserved death before God, and therefore that he came now to bear the punishment due to so many heinous offences: and so they go on suggesting these and such other things whereby desperate and exulcerated minds are brought to a sounder temper, till at last he come to confess his faults, and, being truly contrite, be reconciled to God.

All that whole time, both of the day and night, is spent in divine exhortations and discourses

take care to bury in holy ground such dead bodies as they found throughout the streets and passages of *Rome*, or could recover when drowned in *Tyber*. But because, as we have seen, they came to be wholly employed in other works of Charity, There was erected another Sodality of good people, who were wholly to intend their office, and no other: and for such poor as dying left not wherewith they might be decently and christianly buried, they were to take care to have such bodies carried to their graves with all just rites, with a convenient number of torches, and Priests, and brethren of the Sodality accompanying them, even when they were to be brought from any of the Suburbs or farthest part of the liberty of the City, or out of the fields, and Country not a little way distant: neither could the Winter rains, nor the Summer heats any way retard them in so holy a custome, so that there was still found in this City more than one good *Tobias*.

Add we unto this peice of Charity another of the *Florentines*, or rather of the whole people of *Tuscany*, which is a work admirable for its extraordinary benignity towards such as are condemned to dye. This *Sodality*, the day before that execution is to be done upon the condemned person, sends some of their number, such as are most fit for that important work, and very often those of the prime Gentlemen, to the prison wherein the person to be executed is kept, who receives not the sentence

The Second PART.

Of Spiritual Works of CHARITY.

CHAP. I.

Of initiating of Children in the first Rudiments of Learning, and Holy Mysteries of Christian Religion.

OF all the Spiritual works of Charity, that may be reduced to a certain *Rule*, this is the very first: To teach the ignorant sound Doctrine, the neglect whereof how much prejudicial it is for the Common-wealth, we need no other demonstration than the unhappy examples of our times.

Children are here taught, almost from their very Infancy, the mysteries of the Christian and Catholick Faith, in every Parish upon Holy days, with very great care. For it is of much concernment with what liquor you season a new made Vessel, for the scent thereof it retains a long while, if I may not say for ever.

Now this work is performed, not so much
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courses till the hour of execution come ; which when it begins to draw near, Mass is said ; and the person to be put to death receives the Communion, wherewith being fortified, he is presently led forth towards the place of execution : the Sodality going by two and two before the man that is to dye, (being all covered over head and all down to the very feet with black vestments, or frocks of Buckram, and carrying a black Cross) continue reciting Prayers. Those two, that spent the night before with him in calming his mind, take him now in the middle between them, and so supporting him with their shoulders and arms lead him through that part of the City which he is to pass. In the time of suffering they exhort him to constancy with many arguments, showing him that many have past that way to life everlasting. They mind him that the Kingdome of heaven suffers violence, as our Saviour Christ himself manifested both by word and deed ; neither do they forsake the poor wretch as long as he hath any breath in his body. Execution being past they return home by two and two in great sadness and silence, but return again in the same order before night to the place of execution, and nobly with their own hands cut that infamous Rope, and so laying the Corps upon a black Bier, carry it to a funeral Solemnity to the Church of the Sodality dedicated to St. John the beheaded.

are dismissed from School, they should run playing about the town, the same men that have care of them, conduct them all along in troops by two and two to their houses until they see every one at home.

This work seems very pious, were it but for this, That those men that undertake it are very far from all ambition, or pride of Spirit, for they deal not but with Children, and these of the meaner sort too: and this also not to teach them the Sciences, but with a great humiliation of themselves, and shunning ostentation, to know their letters and to read, and such inferiour Documents.

This *Institute*, from the great good that accrues from hence to the Republick, is spread over all *Italy*: and might very easily be propagated throughout *Europe*.

C H A P. II.

Of the greater Schools, and Publick Roman Colledge; and the University called the Sapiencia.

THOSE Boys that have been spoken of to have learnt the first Rudiments of Reading and Writing, &c. in those publick Schools, and being for the most part poor mens Children are set, as soon as they come to years and strength, to such Mechanical Arts as their

by the Rectors themselves of every Church, as by the Colledge of Priests, erected particularly for that purpose; to whom is adjoined a Sodality of Lay persons, who being distributed according to parishes contribute their help to assist the Priests. And the Children may be initiated in the mysteries of faith without being taught to read, if they have good memories, and retain what they learn; yet we find it easier to deal with those who can read. Wherefore throughout all the regions of the City there are publick Schools erected, whose masters have their Salaries allowed out of the publick. And not many years since, certain men out of great charity towards poor Boys took this burthen upon themselves, to whom afterwards *Clicerius Landrianus*, a Gentleman of *Lombardy*, and *Commendator* of the Monastery of *St. Anthony* in *Placentia*, made no small addition: and at length by the Popes approbation, the Church of *St. Pantaleon*, near to the Street of the place *Narona*, in the middle of the City, was assigned to that charitable Colledge of those men forespoken of; and houses thereabouts provided, sufficient to receive above twelve hundred poor Boys.

Hither then, from all parts, come every day forenoon, and afternoon, the Boys of the town of what condition soever they be, to be taught: And being distributed to several Classes, particular care is had of them. Here they are taught the first Rudiments both of Learning and Christian Religion, and least when they are

When this course is gone through, the Schollars may bethink themselves whether they will go on and study those Sciences which are taught there, that is, *Philosophy* and *Theology*, or rather apply their pains to the *Law*, and *Physick*: if they like the former Studies, they are taught all the parts of *Philosophy*, *Natural*, *Moral*, and the *Mathematicks*; and, if they will proceed still, *Theology*, either *Scholastick* or *Moral*. But if they like better *Law*, or *Physick*, they betake themselves to the University of the City called the *Sapientia*.

This University hath a Fabrick of Schools, large and stately, and Professors in them of all Sciences; they have very ample Salaries: But because *Philosophy*, and *Theology*, do flourish most among these fathers of the *Society of Jesus*, the Professors of those Sciences have yet very few Auditors.

Yet the *Law* being distributed into many Classes, as also the Art of *Physick*, hath Professors there of all parts of it, and accordingly very many Auditors.

The Professors here have their Salaries out of the Princes Tributes, assigned to them by the munificence of many Popes, especially *Leo* the tenth, and *Sixtus* the fifth.

The Government of this place, for what concerns the maintenance thereof, belongs to the *Chamberlain*, and Clerks of the *Camera Apostolica*; and, for what concerns the Professors and Reading, to the Advocates of the consistorial Hall, who have power to make the Auditors

Parents most desire. And some of them whose Parents are better able, or can find some friends and *Macenas's* to do for them, are sent to the great School of the City, the *Roman Colledge*. This *Roman Colledge* was the *Foundation* of that never sufficiently to be commended *Pope, Gregory* the thirteenth; and he committed it to be governed by the Fathers of the *Society of Jesus*. A *Fabrick* not yet compleated, but what is done is most magnificent and princely, of so large an extent that it may seem a town rather than one house.

Herein are maintained, of the Religious of that Society, Readers and Auditors two hundred. These Auditors as they grow perfect in the Sciences, so are preferred to be Readers not in this Colledge only, but throughout all *Italy*.

A convenient yearly Revenue to this purpose was assigned them by that most Holy Pope.

The Reading is performed both in the Forenoon, and in the Afternoon, there being a wonderful concourse both of Secular and Religious persons, coming out of their Convents thither, nay out of divers Cities of *Italy*, by reason of the fame of the most renowned Colledge of all the world.

There is taught in the first Classes severally the *Latine*, and the *Greek* tongues.

Unto *Grammar* is adjoined *Rhetorick* and *Poetry*, and what other Arts conduce to humane Learning.

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and their Rector, is by a competent yearly Revenue taken out of the Ecclesiastical income of the City of *Rome*.

This Seminary is governed by the *Fathers* of the *Society of Jesus*, with exact care taken of the young men.

Besides these *Alumni*, who live upon the publick charge, there are in this Seminary also Gentlemens Sons, called *Convictors*, to distinguish them from those *Alumni*: These pay so much a Month more than what is allowed for any one of the *Alumni*, whom they exceed likewise in number; for hither come to be brought up in Learning not only the Nobility and Gentry of *Rome*, but of all *Italy*, and many too from the other side of the *Alpes*, and beyond the Seas.

The manner of Education and breeding of young men here is admirable; for they are trained up to Piety as well as Learning. They go to hear their Lecture to the *Roman* Colledge and every Classis of them; hath one of the *Fathers* of the *Society* that calls them to Repetition of those things that they heard from their Readers.

Every particular Chamber hath one of the same *Society* for a *Prefect*, which is never out of the company of the young men of that Chamber, but is always with them whilst they dine and supp, and walk; and when they go to the Colledge, and when they return.

Their Diet is plentiful, and yet frugal. After this same manner live all the other Colledges
which

Licentlates and Doctors in the faculty of the Law : but the promoting of Doctors of Divinity is in the power of the Master of the Sacred Palace Apostolical ; of whom we shall speak in due place more largely.

CH A P. III:

Of certain private Colledges in the City of Rome.

BESIDES these two publick ones, The City of *Rome* hath many other private Colledges, founded by divers Popes, Cardinals and other Ecclesiastical persons ; and the *Alumni* or Students maintained in them, have either Readers of their own, or else at the hour of publick lectures, according to the Statutes of their houses, repair to the foresaid publick Schools ; and Lecture being done return home to their own Colledges.

I. *Of the Roman Seminary.*

The first of these private Colledges is that which they call the *Roman Seminary*, which Pope *Pius* the fourth, according to the Decrees of the *Trent* Council instituted and founded, wherein a hundred young men are maintained and taught Divinity, according as that Council prescribes. The maintenance, for them and

The *Alumni* of this Colledge are about a hundred and fifty, more or less, their diet and clothing convenient, they go, as we said before of the Seminary, at their set hours, to hear the publick Lectiōns in the *Roman* Colledge. There are among them some young men of the chiefest Gentry in their own Country, who having finished their Studies return home, and do excellent service for the Catholick Faith. The Church belonging to this Colledge is the Parish Church of St. *Apollinary*, near to the place *Navona*; as also the great House adjoining belongeth thereto.

The Service in the Church is performed by the *Alumni*, and to it is added a Quire most famous for Musick, for which alone there is allowed yearly the summe of two thousand Gold Crowns.

II. Of the *English* Colledge.

The same most Holy Pope *Gregory* founded Colledges in *Rome*, for almost all other Nations that fell into Schisme from the true Faith and Religion.

As to the *English* he assigned the Church of the most Holy *Trinity*, near the *Campus Flora*, together with the adjoining houses very ample and large, and a sufficient yearly Revenue.

III. The *Greek* Colledge.

For the *Greeks* he built a Colledge from the Founda-

which are subject to the Government of the Fathers of the Society, here to be set down in order.

II. Of Colledges in Rome built for particular Nations.

First, Of the German Colledge.

Pope *Julius* the third founded a Colledge in this City for the *German* Nation. For whilst *Luther* raged so in *Germany*, he thought by the means of the *Alumni* maintained in this Colledge, who after some time spent in *Rome* were to return again to their own Country, their seduced Countrymen might be reclaimed to a better understanding. Neither was his hope altogether frustrate, but yet he dying, this Colledge, which was scarce supported by a competent yearly Revenue, began to decay, so that it was almost reduced to nothing. Whereupon *Gregory* the thirteenth, for the great zeal he had for the house of God, much approved the design of this Colledge, and even founded it again by setting on it a very ample yearly Revenue.

The Government hereof, as of all the other Colledges founded by that Pope, is committed to the Religious of the Society of *Jesus*: and he would have it called the *German* and *Hungarian* Colledge, because in it are maintained both *Germans* and *Hungarians*, and some *Flemings*.

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VI. *The Scots Colledge.*

For the *Scots* the same Pope *Clement* built a Colledge in the Mount *Quirinal*; and endowed it with a yearly Revenue.

All these foresaid Colledges are governed by the Fathers of the *Society of Jesus*: and the Students in them at the tolling of a Bell go all to the publick Lections in the *Roman Colledge*, as we said before of the *Roman Seminary*.

VII. *The Clementine Colledge for the Illyrians.*

The holy house of *Loretto*, famous throughout all the world, hath ever anciently maintained in the City of *Rome* some young Scholars *Illyrians*, to be instructed there in Learning, and especially in Divinity: That returning to their freinds they might inform them in sound Doctrine. These wanted a common Colledge, which the aforesaid Pope *Clement* (insisting in the piety and zeal of Pope *Gregory*) built for them, a capacious one in *Campo Martio* upon the banks of *Tyber*, calling it after his own name, The *Clementine Colledge*.

He intrusted it to be governed by the Religious Fathers of the *Summascan* congregation; who (besides the *Illyrians*, for each of whom the foresaid holy house of *Loretto* pays a hundred Crowns a year,) as the *Roman Seminary*, take the Sons of Gentlemen of any part of *Italy* for *Convictors*, whom they restore again to

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Foundation, and a Church dedicated to St. Gregory *Naxianzen* in the *Via Flaminica*, and endowed it with a yearly revenue.

IV. *The Maronites Colledge.*

For the *Maronites*, that is for those that to this day remain Christians almost by a kind of Prodigy, inhabiting still Mount *Libanon*, he built likewise a Church and Colledge at the foot of the Mount *Quirinal*, from the very Foundations, adding unto it a yearly Revenue: That so they being well instructed in the true Religion, when they return home may be able to inform others in what themselves have so well learnt; and when they are to take that journey, they have a very large *Vaticum* allowed them by reason of the length of the way.

V. *The Colledge for Neophytes.*

For the *Neophytes*, that is for those that are newly converted from Judaism, or Athiisme to the Christian Faith, he began to build a very large Colledge, as the beginnings thereof do shew, near to the *Basilica Agrippa*, but being prevented by death could not finish it. Yet afterwards Pope *Clement* the eighth by a good summe of money contributed much to the setting forward of that work before begun.

number, men of great integrity, to whom is committed the particular care thereof, and the right of approving persons elected and presented, or if they be found unworthy, to reject them: For none are admitted but such as are ingenious, and well given.

Cardinal *Stephen Nardino* of *Forly*, Archbishop of *Milan*, seems to have emulated Cardinal *Dominick* in this work. For accordingly in imitation of him he also founded a like Colledge in his own Palace, and put it; and the government of the Schollars therein, under the same Sodality of our *Saviour*, *ad Sancta Sanctorum*: to which Sodality therefore he left many great Legacies.

These two Colledges have each of them their Rectors, and other necessary Officers, but yet no Preceptors or Readers, but every day the Students of them go at their hours to hear the Lectons at the publick places of the City, that is, either the *Sapientia*, or the *Roman* Colledge.

. IX. Of the Colledge for Orphans.

This Colledge was founded and 't by *Antonio Maria* Cardinal *Salviato*, to which, by particular concession of the Pope, was allotted the parish Church of *St. Maries* in *Aquiro*, whose title when the foresaid Cardinal had obtained, there was then Rector of that parish Church a good pious man, who had been bereft of his Parents in his Childhood:

their parents, well educated in Piety and Learning. This Colledge hath Readers of its own foundation both in *Grammar, Rhetorick, Philosophy and Theology*. And therefore the *Alumni* thereof frequent not the publick *Roman* College as the *Alumni* of other Colledges do.

VIII. Of two particular Colledges, founded by two Cardinals in their own Palaces.

Dominicus of *Capranica* was a noble *Roman*, and made Cardinal by Pope *Martin* the fifth. But a very little before his death he turned his own Palace into a Colledge, calling it *Collegium Capranicum* after his own name, not far from *Basilica Agrippa*.

In this Colledge are maintained thirty and two young men, who are to study Divinity, or Law, and not to leave the house unless they are Doctors.

The Government of this Colledge he ordered to belong to the *Sodality* of our *Saviour* ad *Sancta Sanctorum*, but the Election of the Scholars to be in the power of many and divers. Each Region of the City elects or presents one, but the Regions, *Montium Columna, Trevii, Campi Maris & Pineae*, present two. The Family of the *Colomi* six, the Family of the *Capranicans* seven, the Arch-Bishop of *Firma*, and the Bishop of *Ancona*, and *Fano*, one a peice. And tho, as I said, the whole government of this Colledge belong to the forementioned *Sodality*, yet they chose thirteen of their own
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same *Camera*, and at last advanced into the number of Cardinals by Pope *Sixtus Quintus*, founded a Colledge and dedicated it to the Saint of his own name. He left no certain yearly Revenue to it, but injoynd his Heirs and their Successors forever to supply to that Colledge all things necessary for the maintenance of the *Alumni* thereof, which they faithfully execute.

This Colledge hath Readers of its own, both in *Philosophy* and *Theology*.

XI. Palotta's Colledge.

Evangelista Palotta of *Picenum*, named Cardinal *Cusentinus* by *Sixtus Quintus*, founded a Colledge of twelve young men, who were to study *Theology* in his own house; and dying left the most Reverend *John Baptista Palotta*, his brothers Son, his Heir, a man of great integrity and famous for an Embassy into *Portugal* from Pope *Urban* the eighth: To him he committed the care of this Colledge.

Peter Corso Protonotary Apostolick, and Referendary of either Signature, left for his sole Heir the Sodality of the *Holy Ghost* of the *Sicilians* on this side *Pharos*: on whom he laid a charge, That they should found a Colledge for their Countrymen: So much the Stone saith upon his Sepulchre.

XII. Cardi-

and so, having had experience what a miserable and desolate condition of life that is, earnestly besought the Cardinal that he would repair that ancient Church then falling to decay, and think of relieving poor Orphans.

The Cardinal took the Church quite down, and in its place built up another from the foundation, adding to it an Hospital, and a Colledge, to which he presently assigned ten thousand gold Crowns; and afterwards by Will left to it a Farm of the value in those days of twenty thousand gold Crowns.

Altho the Colledge and the Hospital be contained both within one Circuit, yet they have no Entercourse one with another, but each hath its own Rectors and Offices.

The Colledge hath no determinate number of *Alumni*, but it is still filled up out of the Hospital, by such youths as are found there of better disposition and wit, and of these many are afterwards preferred to Prelates, Noblemen, yea to Cardinals themselves to be their Chaplains, or Secretaries, or Assistants in their Studies, in all which offices they commendably shew of what importance it is to have a good education.

X. Of the Colledge Matthæi, or St.
Hierome's Colledge.

Hieronimo Matthæi being of a very rich Family in Rome, and then made Clerk of the *Camera Apostolica*, and next Auditor of the same

XIV. St. Bonaventure's Colledge of *Minor Conventuals.*

Pope *Sixtus Quintus* in the Convent of the twelve Apostles hath founded a Colledge for the *Minors Conventuals*, under the title of St. *Bonaventure*, which is not subject to be removed at all, for he hath annexed to it a very fair yearly Revenue for the maintenance of a good number of Professors of the same order, among whom there are learned men not a few.

XV. Of the Colledge for Catechumeni.

The City of *Rome*, the supreme Seat for the Christian Faith, ought not to be wanting in providing an honorable house of Reception for all those who forsaking *Baal*, or turning from being *Jews*, *Saracens*, *Musulmans*, or any other prophane Sects in the world, fly to her for succour.

For these there is appointed a place at the foot of the Capitol, and a Church there dedicated to St. *John Baptist*. The house is very large, and in it are received in several quarters such men and women who are come over happily to the Service of the true God.

They are first taught the sacred Principles and Mysteries of the Christian Faith, then brought to be baptized, and when baptized if they be young people, and adult, and can easily get their living, they are dismissed. If they
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XII. Cardinal Gymnasius's Colledge.

Dominick Cardinal Gymnasius founded a Colledge in his house altogether like this, and himself still living is head of it, prescribing the Laws and the number of the *Alumni*.

XIII. Of several Religious Houses having Readers and Professors after the manner of Colledges.

Now besides all these foresaid Colledges there are in *Rome* many Convents both of Monks and Mendicant Friers, wherein to all of those Orders severally are dayly read most accurate Lectiōns by the chiefeſt and moſt learned Profeſſors in Philoſophy and Theology. As

To the *Benedictines* at *St. Caliſtus*.

To the *Vallumbroſians* at *St. Praxedes*.

To the *Dominicans* at *St. Maries Supra Minervam*.

To the *Friers Minors obſervantines* in *Ara celi*.

And ſo to others, each in their own Convent, whereof it would be too tedious to give an exact Catalogue. And tho, theſe Lectiōns and Studies are not perpetual in theſe places, but may upon occaſion be removed at the pleaſure of the Superiours, yet this happens very ſeldom; but where once a courſe of Studies and Arts is introduced, it is ſtill preſerved as it were a due to that Convent.

then preached every day in most Convents, Collegiate and Patriarchal Churches, at which times come abroad great and learned Orators most powerful in preaching; yet for the rest of the year the Pulpits are not silent, for on every Festival there are Sermons at the *Augustines*, at the *Dominicans*, *Servites*, *Carmelites*, *Jesuites*, and other *Mendicants* in the Mornings after Mass, and in the Afternoons after Vespers: and the same is done likewise in many Colledges of Secular Priests, which occasions a very great increase of spiritual improvements.

There is in *Rome* a congregation of pious men, termed from their praying *Oratorians*, whose Founder was Bishop *Philip Neri*, now registred in the Catalogue of Saints by Pope *Gregory* the fifteenth: To these *Gregory* the thirteenth assigned a little Church called *St. Maries* in *Vallicella*, which being pulled down was built again into a larger and statelier Fabrick, for the most part by the *Cassi*, as we shall declare anon. The Institute of this congregation is to meet every day at set hours to spend them in Prayer, both vocal and mental, where are present a very great number of Secular persons. The time of Prayer being ended, there is proposed by any one of the company some short point tending to the edification of their neighbour. From thence one of the Congregation takes occasion to discourse by way of Sermon for half an hour, that done another steps up, and doth the like, and after him an-

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other

be old persons they are retained, if Children they are there educated till they be fit for labour ; and Girls if they come thither Infants with their Parents, they are both maintained so long together till they want no Nurse, for then they are led away to a Monastery of Female Catechumens near to *Nervæ* his *Forum* ; where they are educated in all Piety : and grown marriageable, are either provided with Husbands, or, if they had rather, live *Nuns* in the same Monastery under the Rule of St. *Dominick*. Both these houses are under the government of a Sodality of grave men, Citizens and Priests, but the maintenance is supplied by the Rectors of the Church of our *Lady in Montibu* , of which in its place.

The Protector to both is the same Cardinal of great integrity and learning, who alone by the Popes Bull is the competent Judge of the Catechumeni.

CH A P. IV.

Of publick Sermons and Preaching of the Word of God in Rome.

ALtho, in the *Advent* before the *Nativity* of Christ our Lord, and in that antient time of fasting in the Church of God, the *Lent* before his *Resurrection* from the Dead, Sermons are most frequent, the word of God being then

On Saturdaies at St. *Maries de Plancta*. And on the same day, and on the Sundaies, at the *Jesuites* in the Oratory of the congregation of Noblemen, where meet not only Lay-men of the chiefest Nobility, but also the greatest Prelates of the Court, even the most eminent Cardinals of the *Roman* Church.

And that the ordinary sort of Citizens, who get their maintenance by their handicrafts, may not be deprived of their portion in these Spiritual Reflections and Sermons; there is preaching for them by the *Fathers* of the same *Society* on every Sunday and Holiday in the *Roman* Colledge; at what time all other Lectiōs cease. Besides in the same Colledge there is a congregation of Scholars of the better sort that frequent that Colledge, devoted to the blessed *Virgins Annuntiation*, these being proposed as Examples to the rest.

And because, besides these Gentlemen, Merchants and Tradesmen, there is a great multitude of common country people that flock to *Rome* from all the places round about adjoining, upon all Holidays; therefore the *Jesuites* have a fatherly care of them also, and preach to them the word of God, where they stand assembled in the publick Streets and Market places of the City, thereby working upon them to free them from their natural rudeness, and breed in them a deeper sence of piety and devotion. Wherefore in those Sermons to the vulgar they use such fervour of Spirit, and such incitements to repentance,

another even to four, so that every day at divers times you may have no less than four divine discourses or Sermons, all much conducing to Christian perfection. These are made in the Church. But besides these there are others twice a week, Mondaies and Fridaies, made in the *Oratory*, different from the former both in argument and design. For first the Litanies are said, next a Quire of Musick consisting of most sweet melody of voices, and admiring harmony of musical instruments, where by Praises are sung to God ; then follows a Sermon, whereby all that are present are invited to chastise themselves, at which time the lights are removed, and the company, being onely men, begin to chastise their bare backs, some with Cords, some with other kind of Whips, in good earnest, during which time the Psalm, *Misere mei Deus*, is recited with a loud voice; which being ended, sign is given of ceasing, and every one putting on his Doublet again returns to his place ; the lights are brought in, and after most solemn Musick all are dismissed.

This custome of praying, chastising, preaching, conferring and singing, is used in many other confraternities and sodalities of Lay-men.

It is observed at St. *John Baptist in Campo Martio* near St. *Silvesters*, on Mondaies, Wednesdayes and Fridaies.

On Tuesdayes in the Congregation of *Somasca* at St. *Blases* in Mount *Citerium*.

On Thursday at the *Clarke regular* of St. *Paul* in *Antoninus's Forum*.

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ly not so well as in the Church, where are so many Fathers ; and where so great a cry, augmented much by a happy conjunction, is sent up to Almighty God. ' For thou obtainest ' not thy suit so easily (saith St. *Chrysostoma*) ' when thou prayest alone, as when in company with thy Brethren ; for in this is something more *viz.* a concord, a conspiring, an union of love and charity, and above all the intercession of the Priests ; for to this end are the Priests set over the people: That the peoples supplications, which are but weak and faint, climbing about theirs which are stronger may together with them be carried up into Heaven.

This holy *Institute* hath had many Privileges and Indulgences granted unto it by several Popes.

C H A P. V.

Concerning certain Religious Compromisers of Strifes, Deciders of Law-Cases, and just Defenders of right Pleas.

Altho by all laws it be permitted by every one to use all good means to defend himself and his rights, yet because that love, which we carry towards every thing that is our own, doth still flatter us so much, that we will have our opinion for the most part to be preferred before

that you shall see great companies of them immediately after Sermon ended following the Preacher into some Church, and there presently to confess their sins to a Priest ready for that purpose, and with due preparation (more than usually is found in such people) to the great comfort of their Souls to come and receive the Holy Communion, which is there delivered to them in great charity: and commonly when they are to depart, to every one is given some little present as a token of Christian Charity.

For a Close, and as it were a Corolary to this Chapter, we will crown it with the *Institute* of the *Sodality* of the *Rosary* of the blessed *Virgin*; which to so great benefit of Souls was erected in the Church of St. *Maries Supra Miviam*.

The Brethren of this Sodality meet still upon the first Sunday of every month, and having recited first the prayers of the *Rosary* go round the Church with tapers in their hands, as the Orthodox always did, using the solemn Litanies. That done, one of the Religious of that Convent makes a learned and devout Sermon to those of the Brotherhood and the rest of the people there present, in the praise of the blessed *Virgin*; which ended they return to their Prayers and so depart.

This is done (only the Litany omitted) thrice in every week to the great edification, of the Brethren themselves; and of all the people. For tho Prayers may be said at home, yet sure-

swade seriously the party to leave off his Suit which he hath begun.

The like charitable and just defence of causes is undertaken by another and far ancients Colledge of Proctors of the Court, called the Colledge of St. *Enslacius*, out of which the poor have their Proctors assigned to follow their causes.

Lastly the Tribunal it self of the sacred *Rota*, if any one plead Poverty, doth allot him a Proctor and Advocates, and appoint his writings to be drawn up by the Actuary without any fees; least his poverty should make him forsake his cause and so suffer in his Right.

C H A P. VI.

Of visiting sick and weak persons, and the administring of Spiritual Refection to the Devout while they are dying.

THE Congregation of the *Cyatorians* so often mentioned, as they are still in exercise of all works of Christian Piety: so to visit the sick and assist them by all kind of services tho never so mean, or, if they find them extremely weak, to prepare them to dye well, is one of those employments which they chiefly intend, not only going to the publick Hospital, but very frequently to private houses also
to

before the judgment of all others whatsoever ; it often falls out that in this kind we run into many and gross errors. Many good men have set themselves to prevent these Errors ; but especially and more accurately those of the Oratory, who, as soon as they understand any persons to disagree, make it their business to find out the cause and the original of the discord : which being discovered they use all their arguments that may exhort, and in a manner compel the dissenting parties to terms of agreement.

There is in the common-wealth very great use of this kind of perswasion to union, for what is more desirable than the Concord of Subjects, it being the States safest Establishment.

But if the Controversy beget a Law-suit, and come into the Court, and of the two parties contending one be so poor as that he be unable to maintain the Law-suit, he is relieved by a Sodality newly erected among the *Clarky Regulars* of St. Paul in *Antoninus* his *Form*. This Sodality consists of *Advocates* and *Proctors*, who meet every Thursday, and there diligently examine the Petitions exhibited unto them containing the cases of such Suits and Controversies. When they find the cause good, they declare it so to the Petitioner, and promise that they will undertake the prosecution thereof in the Court ; and they as faithfully perform their promise, defending the cause undertaken most justly. But if they find it not good, they persuade

the Art of Physick. Again they put the weak in mind, that, if God should please to take them out of this world, they dispose by their last Will and Testament of their temporal goods according to right and equity; provided always that they think not of leaving them any thing, which to ask they decline, so as nothing more.

Lastly, they procure with all diligence that such as are dying be fortified with the most Holy Sacraments of the Church.

These Brethren have their Convent at St. Mary Magdalen's, near the Pantheon, or the Temple built by Agrippa.

An Institute it is extremely necessary and of great Charity, and now almost spread over all Italy. Those that are professed of this order wear on the right side of their breast a very great Cross of Cloth of a dusky colour, representing the wood of the Cross. The reason of it is, they say, a certain Vision which the Founder's Mother had, who being great seemed to her self to bring forth a Man child so marked, and falling into labour was delivered of *Camillus*.

to serve the sick in what they need, and with all to comfort them with solid and devout discourses.

But because this Congregation, looking to many other things also, cannot solely and wholly apply it self to this, which yet amongst Christians may deservedly be accounted the chiefest, since the salvation of Souls, which all Christians so greatly value, depends on dying well: *Camillus de Lellis* a Priest of the Diocess of *Thease* instituted a Congregation, whose proper office should be to take care for the sick, and never to leave them until they either grew well, or made a happy end in our Lord.

The Brethren of this *Institute* do execute this charge with great care and charity to the utmost of their power. For being called to any sick person they go not from him, unless it be at such times when they return home to refresh themselves at their meals, and then also others first come in, and stay in their place, till the former return again to dismiss them.

There is a manifold and singular good use of these Brethren for the sick. For altho the first design of them was to dispose such as were dying to a virtuous and christian departure, yet their perpetual conversation with sick persons conduceth very much to their recoveries. For by dayly experience they become skilful, and know better than Physicians themselves when and what and in what quantity meats and drinks are to be given to the sick, which is none of the least necessary *Pracognitums* in the

For, besides that in every parish Church the Priest by his office is bound to administer that Sacrament to all his Parishioners, All Regular and Religious people also practice it daily in their Convents, as the *Augustines*, the *Dominicans*, *Franciscans*, *Servites*, and other *Mendicants*: whose Churches we see well filled with confessional Chairs. But a particular care in this kind is taken by those Priests especially, who are of the *Society of Jesus*, and those also of the *Congregation of the Oratory*. For among these you may see every festival day an infinite number of people confessing their sins to the Priests, and receiving the Holy Communion with great Devotion.

These *Sodalities* or *Confraternities*, which we have said are introduced by the *Jesuites*, the *Oratorians*, or by other *Clerks Regular*: and indeed all other *Confraternities* of Laymen whatsoever (of which we shall speak in the Third Part) have their principal designs; That the Brethren of each respectively do at least once every month confess their sins to the Priest, and come to the Table of Christs most holy Body.

It is a late invention of the *Jesuites* to admit a free and promiscuous concourse of all sorts of people to the receiving of the Blessed Sacrament; this they call a *General Communion*, wherein such multitudes have met, that sometimes no less than thirty thousand persons have been found to have been refreshed by them with this Spiritual Banquet in one and the

*Touching the indefatigable Administration
of the Sacraments, Penance, and the
Eucharist.*

NO T only those that are dying are to be exhorted unto penitence, but the well also, since nothing is more uncertain than the health of the body, which not only daily, but hourly changes: so fickle and unconstant, that he whom we saw but now in great bodily strength, and thought he had an age yet more to live, is instantly carried out to be buried. This man, while he is fighting, his very Arms betray him, another a Wall falls upon; one tumbling out of his Coach sends out his Soul away in post-hast; another the Physician lays asleep, and the Medicine which should heal him, kills him. If we consider in right, there is no path so much beaten as that from life to death. Christians therefore, should take special care to make good that in deed which they profess in belief: that is by true contrition of heart to procure the Grace of Almighty God, to whom nothing is more pleasing, nothing more acceptable than this.

Wherefore the frequent use of this Sacrament of Penance in the City of *Rome* is very admirable.

And that every one may find easily where the *Penitentiary* sits, that is, of his Country and Language; There is written over their Seats in great Characters the name of the tongue wherein he hears Confessions. *viz.* The *Penitentiary* for the *French* tongue. The *Penitentiary* for the *English* tongue, and so for the rest.

C H A P. VIII.

Of the publick and common Suffrages for the Dead.

NOW we come to shew the world the Piety or Charity used in *Rome* toward the deceased for freeing from the pains of *Purgatory* such as are detained therein according to the antient Prayer made for them, contained in the holy Canon of the *Mass*.

*Memento Domine Famulorum tuorum qui nos
Præcesserunt cum signo fidei, & dormiunt in somno
pacis, ipsis Domine locum refrigerii, lucis & pa-
cis ut indulgeas deprecamur.*

This memory of such as sleep in Christ the City of *Rome* shows by many arguments that she preserves.

For all those foresaid Congregations or Sodalities, when any of their Brethren decease, do upon set days recite for them the Prayers prescribed by the Church of God commonly called the *Office for the Dead*. And

same day. An *Institute* it is of all others most sacred, and now spread into several places; for in divers Cities it is practised once a month, and may be beneficial in all Churches. And that so signal a work of Piety may not grow chargeable to any parishes, there is a particular Sodality in *Rome* consisting of Lay-men, which have care of it; who bountifully supply the Wax-candles, and all other costs and charges. And for Priests to receive Confessions and give Absolutions there come together some out of all orders, and he that manageth this business chiefly is one *Peter Garavita*, a profest Father, and Priest of the *Society of Jesus*.

And that you may not imagine, that only Citizens and Inhabitants of *Rome* are invited to so an effectual means of Devotion, as are Confession and Communion: for the benefit of Strangers also, and several Nations that live far off, there are established by the Popes Authority three Colleges of Penitentiaries, respectively adjoining to the three Patriarchal Churches in this City, wherein are maintained Priests skilled in all languages, and enabled by special authority from the Pope to absolve the sins of such Penitents.

1. At St. *John Lateran* these *Penitentiaries* are of the order of the *Friers Minors* Observantines of St. *Francis*.

2. At St. *Peter's* in the *Vatican* these Penitentiaries are *Jesuites*.

3. At St. *Maries* of the Manger, which they vulgarly call St. *Maria major*, are the *Dominicans*.
And

Dead with so much chearful Piety, as shews that the memory of the dead is never obliterated among the *Romans*.

In this sort of Charity likewise those three Patriarchal Churches mentioned above (*viz.* That of *St. John Lateran*, *St. Peter's* in the *Vatican*, and *St. Maries* at the Manger) have this laudable custome, to send the next day after the Commemoration of the Dead no small number of Priests with Torches, and other necessaries for divine Service, to every parish Church in the City, there to sing the solemn Mass for all the dead that respectively in each lye buried: because the parish Priest alone is not able of himself to discharge that peice of Charity.

And least these, which are not Members of any Sodality, should be destitute of the suffrages of such Prayers: There is established in *Rome*, ever since the year 1582. in the parish Church of *St. Blaise*, in the *Via Julia*, a Sodality of Lay persons, called the Sodality of the *Suffrage*. Because the only intent of it is to be employed in the Suffrages for the Dead.

In the foresaid Church are maintained seven Priests, that every day say Mass for those Souls of the faithful, who dye in the grace of God, but are kept from his presence in Purgatory till they are purged from such spots as they contracted here. The Brethren of that Sodality, tho Lay persons, do yet every Festival recite the foresaid Psalter of the Church for the dead; and, during the whole octave of the Commemoration of the dead, do every day say solemn Litanies, and make Processions from their *Oratory*, to the Church of *St. Gregory*; and to other principal Churches in the City.

And likewise very often in the year do they repeat the prayers of *forty hours*; nor do they omit any thing prescribed by the Church that may any way serve towards the expiation of those Souls.

But on the Holy day set for the Commemoration of the Dead, which is next after the Calends of *November*, and some days following, there is a great concourse of all sorts of people to the aforesaid Church of *St. Gregory*, where Prayers and Oblations are made for the Dead

On the day of our Lord's Supper, that is *Maundy-Thursdai*, the Pope with his own hands (following the example of our Saviour) doth publickly wash the feet of twelve poor men ; and after wipe them with a Towel, and then giving them a dinner, in which he himself serves at the Table, suffers them not to depart till they have received every one a Garment, and a summe of Money.

On the Feast of *Corpus Christi* the Pope with great Devotion carrieth in Procession the Blessed Sacrament about a great part of the *Borgo*.

On *Ash-Wednesday* he introduceth the Solemnity of Stations at *St. Sabinas*, in his own person. And in all these Solemnities the Cardinals do perpetually accompany him.

On the Feast of the *Resurrection* and *Nativity* of our Lord, both the Pope and the Cardinals administer with their own hands the Blessed Body of our Lord to all of the Court rightly prepared.

The Pope also and Cardinals do often visit, as their employments permit, divers Churches of the City.

Here also we must not forget that great order of extraordinary Piety, which Pope *Clement* the eighth instituted and transmitted to his Successors. For that a holy Guard of men devoutly praying might never cease, no not for the least moment of time in this City of *Rome*: He ordained that Prayers for forty hours continuance should be still observed

The Third PART.

Containing the General Devotion
towards *G O D.*

C H A P. I.

*Of the publick Devotion of the Pope, and
Cardinals and People of Rome, in
observing Holy Festivals and Visiting
Churches.*

First on all the chief Feasts of the year the Pope is publicly present together with the Cardinals at Morning and Evening Prayer; and in the greater Solemnities himself sings Mass: At which Masses there is always a Sermon in Latine, unfolding the Gospel appointed by the Church for that day.

In *Advent* upon every Wednesday, and in *Lent* upon every Friday, there Preaches before the Pope and Cardinals some Religious Person, learned and eloquent; who with great Power, and Christian liberty reprehends the vices of the greatest Prelates, if any such are found faulty.

some other Church of the City : The whole Body of the Clergy preceding, and singing the Litanies with an exceeding great Devotion.

The Piety also of the people of *Rome* as eminently appears in observing Festival days, to the honour of God, and also his Martyrs and Saints ; in which *Rome* far exceeds all other places. There is scarce any one in the number of all the Saints that hath not some Church, or Chappel dedicated to his name in this City. And upon the *Anniversary* Feast it is adorned with handsome furniture, and visited in great devotion, by an infinite multitude of people, especially by the chief and noble persons, men and women, and liberally supplied with gifts and presents.

During the time of *Lent-Fast* there are always observed in some Church or other by the faithful people, certain holy Stations out of antient Tradition ; which Stations are held in great veneration, and celebrated by a great concourse of all sorts of People in a solemn manner.

And tho the Worship of God be still continued in all times, yet the Solemnity of visiting the Churches is so great in the year of Jubile; and so numerous the devout people that perform it, as will hardly find belief. I my self (saith the Author) lately saw in the beginning of this year of Jubile 1625. more than once above forty thousand persons upon one day devoutly going from Church to Church in very great fervour of Spirit, and in comely

in a successive order throughout all the Churches of the City.

This takes its beginning for the first forty hours in the Popes own Chappel, then passeth into St. *Peter's*, next into St. *John Lateran's*, and so in order into all the Collegiate Churches of the City. The order and manner of these Prayers, is thus.

The Blessed Sacrament of the Eucharist, beset with great company of Torches and Tapers, is publicly exposed over the Altar; immediately one of that College kneels before that Altar, most intent to his Prayer for the space of an hour, and that hour ended, another succeeds him doing the like, and then another, him; People of all sorts and condition, during the same time, night and day coming in by turns, and making their particular private Prayers there until full forty hours are run out; these finished, the devotion is transferred to another College for the same time, and afterwards to another, until it returns as at first to the Popes Chappel again.

This Solemnity of the forty hours Devotion is celebrated in the most decent sacred and silent manner as is possible.

The Popes of *Rome* have also this custome, for the averting of Wars between Christian Princes, and upon other grand occasions, to institute solemn Supplications, Litanies and Processions, wherein themselves are assistant, going on foot a great part of the Town, as from their own Palace unto St. *Mary Major*, or some

hath for its Founder *Constantine* the Great; tho, by its age falling into decay, it hath been often repaired by several Popes.

The second Patriarchal Church is that of *St. Peter's* in the *Vatican*. This also originally was built by *Constantine* the Great; but since levelled with the ground, and another in its place built far more magnificent.

The third Patriarchal Church is that of *St. Maries ad Presape*, which is also called *ad Nives*, because, by a miracle of Snow falling there in *August*, it was built in that place by *John Patricius* by intimation of Pope *Liberius*.

In all these three Churches there is dayly celebrated the Holy office of the Mass, and the Canonical hours sung upon Festivals with Musick and the Organs, to the praise and honour of Almighty God, the Bestower of all good things.

There are also in this City twelve more famous Collegiate Churches of Secular Priests. In all which, or in the most part, Praises are sung to God always, night and day, and canonical hours observed, with a Quire and Musick in some Festivals.

There are in *Rome* also sixteen other Churches Collegiate of Secular Priests, which are either National Churches, or peculiar to some Sodalities: Of National Collegiate Churches eleven; of Sodalities five. In all which are observed likewise and sung dayly the canonical hours, and at Evening Lauds to the Blessed *Virgin*; and on Festival days they have their Musick, and each Church is furnished with a sufficient number of Priests. There

order: not one discomposed, not one but what appeared with that modesty which becomes a Christian.

There are heard no prophane prattlings among them, no wanton glances cast to and fro; but every one having God present in his mind, and his eyes fixed on the ground he walks upon, either recites his *Rosary*, or directs either mental or vocal Prayers, with great affection to Almighty God. That which I most wondered at, in this matter, was, That all that great multitude consisted of the people of *Rome* (for in that beginning of the year Strangers were not yet come thither :) They as it were endeavouring to give good example, and to be Leaders to all others in the paths of Piety.

CH A P. II.

Of the Patriarchal, Collegiate, and Parish Churches in Rome.

There are three chief and Patriarchal Churches in this City; The first whereof is St. *John's* in *Lateran*, the Episcopal See of *Rome*; altho by reason of the unwholsomeness of the air thereabouts, and for greater security to the Popes, their habitation hath now for many years since been translated from thence to St. *Peter's* in the *Vatican*, where the Palace is grown as big as a little City. This Church bath

C H A P. III.

Of the many Monasteries in Rome of Religious men and women, reciting the canonical hours, and offering up other Hymns and Lauds to God night and day: and the Priests at due times celebrating the Holy Mass.

OF Monks in *Italy* there be twelve Congregations, which commonly are called *Gaudentes*, because their Institute permits them to enjoy a yearly Revenue. These are distinguished by some title, taken either from their Founder, or from the place where they first founded. And each sort of them have their several, and very fair, Monasteries in *Rome*.

[Of these enjoying Lands and Rents the Author numbers twenty eight Convents in the City of *Rome*.

Of *Mendicants*, whose institute permits them to enjoy no yearly Revenue, the Author numbers to be in *Rome* Convents in all fifty one.]

The *Institution* of those Societies are various; Some taking the three Vows of 1. *Poverty* [*i. e.* none having any Propriety, but all their means in common] and 2. *Obedience* to the commands of a Superior [*i. e.* in all things lawful] and 3. of *Chastity* or Celibacy.

Others living together without taking
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There are also in *Rome* eighty eight parish Churches, some of the Collegiate Churches being also Parochial.

The Rectors of which are by their office bound to celebrate the Holy Mass for their Parishoner every day, to be ready to baptize such as need it, and to give the Holy Communion to all desiring it. The Canons of the Church having also prescribed to Lay persons that they at least once in the year, *viz.* at the Feast of the *Resurrection* of our Lord Jesus Christ, do receive the Communion in their own parish Church; and whosoever faileth herein in *Rome* is publicly separated from the Communion of the faithful, at the Festival of St. *Bartholomew*. Whereupon every year a most exact account is taken of the number of all the Inhabitants of this City.

The Rectors of these Parishes makeup an University among themselves, and often meet and have excellent discourses about such things as belong to the care of Souls: and sometimes they propose certain *Theses* in Theology to be publicly disputed.

To these Rectors also belongs the care of the House of entertainment for poor Strangers. Priests mentioned before, Chapter the tenth. These Rectors create an Officer, whom they call *Primicerius*. This man to those who are to be entertained in that house gives a Ticket, directed to the Keeper thereof; who having read the Contents without delay receives courteously the Bringers of it.

C H A P.

For assisting the Bishop also in his government, and being sent and employed where the necessities of his Diocess or Province seem to require it: taking onely a single vow of Obedience [i. e. in *licitis*] to him, as the *Oblates* of St. *Ambrose* founded by St. *Carolo Borromeo*. Again; For directing men in making their Spiritual Exercises, and in all cases that concern their Conscience, as to good or evil. For giving Spiritual Exercises to such as desire Ordination into the Priesthood, and instructing them in the duties and ceremonies of their office. For the Education of youth in sound Doctrine and Christian Piety, and in humane Learning, and the Sciences in order thereto. For reading Divinity to those young Students that are designed for the Clergy. For expounding the Catechisme or Christian Doctrine to the more ignorant, to Children, to the poor. For Missions to forlorn Villages, and places full of ignorance and destitute of Spiritual Instructors, but this with the Bishops Licence: Or Missions also into remoter Countries for converting Infidels and Heathens to the Catholick Faith. For the Education of Forreign youths, who after being well instructed in the Catholick Religion, may return into their own Countries Heathen, or Heretical, for the same Service. For the Redemption of Captives. For the governing of Hospitals; or tending on the sick there; or also tending on those labouring under infectious diseases. For assisting, when called

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such vows, and at liberty to relinquish the Society when they please, only obliged during their stay to obey and conform to the orders thereof. Some keeping a solemn Quire for celebrating the divine Service; others, hindered by several charitable offices to their neighbour, omitting it, and performing their Devotions apart.

The chief ends also and designs of their *Institution* are different. Some more dedicated to retirement, continual Mortifications as to the pleasures and contents of this life [*i. e.* so far as health permits it] in sleep, diet, clothes, bed, lodging, company, discourse &c. (the way to be wearied from all affection to any thing in this world) accustoming themselves to night-watching, solitude, abstinence from pleasant meat, or drink, frequent fasting, silence, clauſure, not receiving visits from kindred or freinds, hair-cloth, hard lodging, narrow cells, and spending most of their time either in the publick praises of God by night and day in the Quire, or in private Prayer or contemplation in their cells. Others more designing an active life, and the abounding in various works of Charity toward their neighbour, whose purposes and employments are such as these. For studying Divinity in order to the confutation and conversion of Hereticks. For hearing Confessions, Preaching, and administering the Sacraments, being assistant herein to the Secular Clergy and Parish Priests; where these wanting their help. Or, For

ing, but recite Lauds and Hymns to God in their Churches, according to the canonical hours, in somewhat an higher but unison tone. And by these we see that the City of *Rome* hath so many Centinels and Watchmen, that whensoever our Lord shall come, he may not find her sleeping.

Besides these of Men, there are also other Religious Houses of Women: some with, and some also without, clausure, that the more may be attracted to such an holy and retired life. These also are accurate observers of discipline, and most conspicuous for holiness of life, some eating no flesh at all, and observing a perpetual Fast; and after they have taken the habit, being never seen again by any person living out of the Monastery, no not by the nearest of their kindred; using no beds, but instead thereof sacks of Straw or bare Boards; not wearing any linnen. Never quitting their Habit, tho very coarse, day nor night, but in it watching and sleeping [yet nothing more in these mortifications is permitted to be done than what is ordinarily found to consist with health; and a relaxation thereof made in case of sickness]. Some of these Religious are of Virgins; some onely of Non-Virgins. Of the first of these there are in *Rome* houses thirty one, and three of the other.

One of honest Widows, who, destitute of any of their kindred with whom they may live, have here a kind of *Asylum*, and safe place of refuge.

for, the Agonizants, such as are dying; and preparing them for a happy end. For compounding and preparing several sorts of Medicines for the sick. Lastly, For being the Superintendents and Overseers of the Charities and Benefactions of others of what kind soever they be, Colleges, Seminaries, Hospitals, Schools, &c. persons so qualified as they are [*i. e.* single and under a Vow of Poverty and Obedience or of enjoying in this world only necessities, and for unity in all their business, steered by the commands of a prudent Superior] being the fittest for any such trusts.

These among others are the Designs and Work of so many Religious Societies. And thus are they diligently labouring, some more chiefly in one of these employments, some in another, as their Founders and Constitutions variously direct and distinguish them: which employments are here promiscuously put together and set down, because it would be too tedious to distribute and apply them to the particular Institutions.

And in all these Convents and Religious Houses, the Canonical hours and other Hymns and Lauds are daily sung both night and day, unless it be among those who professedly and according to their *Institute* are so employed in some other work, that they cannot attend both; solemn Mass also celebrated, and on Festivals added the Musick of the Organ, unless it be in the reformed Convents; for they neither use Organ nor singing,

Goldsmiths, Fishermen, Painters, &c. which Sodalities may also be ranged to heads.

The first, of such as use long vestments down to their feet, being a kind of Frocks, when they meet together after a Collegiate manner in all publick functions.

The other, of those who use no Garment, and intend only their charge in a private way.

Of the former of these Sodalities are numbered above forty; and of the later above thirty. [Of all which, as also of the Churches where they are founded, and to which they relate the Author gives a particular account.]

There are also three Sodalities of women exercising Charities, like to several of those of the men forementioned, Part 3. Chap. 3. One Sodality of which also takes care of those guilty Women, that for their offences are condemned to death.

Now the intent of all these Confraternities and Sodalities is, in the general, one and the same, viz. By their Prayers and good works to render Almighty God propitious to the world, and with all readiness to assist every one of their Neighbours in their particular necessities, as far as they are able.

And the Brethren of all these *Sodalities* are employed on every Holy day in certain works of Charity: either in giving Dowries to poor Girls, or distributing Alms to the needy: or visiting the Prisons, with a purse made up to relieve those that lye there for debt, or for other civil causes; or to visit the sick of their
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Another of such as have been loose women, and now are become Penitents, and do deliberate on a better course.

The third is that famous Nunnery of St. *Mary Magdalen*, in *Viâ Latâ*, for Harlots that have left off that miserable course of life, and now are known by the usual name of *Convertita*.

In all these Nunneries, besides the particular Prayers that are made to God for all Christian people, they sing likewise their continual hours, as they are prescribed by the Church, night and day, with no less devotion and decency then is used in the Convents of the men. The rest of their time, vacant from Prayers, is spent in hand-labour, spinning, or other womans work; the gain thereof is to be bestowed on the necessities of the house, or in Charity to the Poor abroad.

CH A P. IV.

Of the Lay-Sodalities and Confraternities in Rome: And of their Oratories.

THere is a great number in Rome of these *Lay-Sodalities*, that profess great Piety to God, and Charity to their Neighbour. Confraternities both National, as of *Germans, French, Spaniards, &c*: And of several Trades or other Professions; As of Taylors, Shoemakers, Scriveners, Stationers, Cooks, Bakers, Sold-

In the first and principal place, by calling together, as it were, a *Senate* of those Fathers, which is termed a Consistory ; wherein the Pope layeth open those affairs which are of most weight and importance concerning the State both of the universal Church, and also of his particular Dominion, asking these Fathers their several Opinions thereupon, and then deliberating what is fit to be done.

And because this Consistory cannot well be assembled weekly : and there intervenes many times such businesses as require quicker dispatch ; Therefore there is erected for such matters a certain particular Congregation of Conscript Fathers, who may meet together oftner, and certify the Pope of what is therein done and decreed ; for those Decrees receive their Execution only from him.

Other businesses which dayly occur, and require not a compleat Senate, are committed to several Congregations of Cardinals ; interessed, some in the *Ecclesiastical* Discipline and whole State of Christian Religion ; and some in the *civil* administration of his temporal Dominion.

The several Congregations, set over matters of Religion, are seven.

The First is the Congregation of the *Holy Inquisition* into Heretical pravity. In this Congregation are examined and sifted all persons opposing the Catholick Faith, and those that are found to offend therein punished. The Fathers of this Congregation meet every Wednesday,

own Confraternity, or to do the last office to their Dead; and to pray for their Souls: And altho every one of the forenamed Sodalities do interrest themselves in all these good works which I have named, yet do they chiefly intend that particular peice of Charity, for the sake of which they were framed into a Sodality; so not hindring the offices of others.

And very many of these Sodalities, besides their being founded in several Churches to which they repair, have also of their own certain Oratories apart like to Churches, wherein on all Festivals they sing the Canonical hours.

C H A P. V.

Of the Congregations of Cardinals consulting about Ecclesiastical Affairs and matters of Religion.

TH E Pope being in a double capacity; As the common Father or Pastor of the whole Catholick Church: And as a Prince of that Dominion and Territory, which is immediately subject unto the Church: and not being able to do every thing by himself which belongs to the administration of either charge, hath many Assistants in both functions, especially the Cardinals of the Holy *Roman* Church, whose help and counsel he makes use of in divers qualities.

In

ject, and forbid all Catholicks the reading of them: and to insert the names of them into the Catalogue of prohibited Books, whence the Congregation is stiled The Congregation of the *Index* or Catalogue.

The sixth Congregation for Religion is that called The Congregation of *Propagating the Faith*, of late erected by *Gregory* the fifteenth. The principal intent whereof is to reduce all Hereticks and Schismaticks to sound Doctrine; and a right understanding. This Congregation is held twice every month; and once before the Pope himself.

The seventh Congregation of Religion, which hath its name from the *Ecclesiastical immunities*, was instituted by Pope *Urban* the eighth. Before these are brought all contests about Jurisdiction, between the Officers of Kings and Princes, and Bishops, or other Ecclesiastical persons; and their chief care is to preserve the Ecclesiastical Liberties free from all temporal burthens and entroachments.

F I N I S.

nesday ; and on Thursday the next day give an account before the Pope of all the Acts and Deeds done among them in that Congregation.

The Second Congregation, for matters in Religion, is that of the most illustrious Fathers, who are chosen *Interpreters* of the Holy Council of *Trent* ; to whom is committed the interpretation of the Sanctions of that Council for the manner of putting them in execution. Into this Congregation are chosen those Fathers who are the most learned of all, and the *Secretary* to it is always reputed one of great knowledge.

The Third Congregation for Religion is that to which is committed the care of Ecclesiastical Rites and Ceremonies ; who are to correct all offences against them, and to oppose all Superstition, or whatever exterior kind of worship that hath not been admitted into the Catholick Church.

The Fourth Congregation of Religion is set over the affairs of *Bishops* and *Regulars*. Between whom since many difficulties do arise daily ; and it is not expedient that they should be determined by any solemn judicial Act : This Congregation hath power to end or compose such difficulties yet without any form of Judicature.

The Fifth Congregation for Religion takes care of those *Books*, which are daily set forth in print, to revise them ; and such as they find impious against Faith or good Manners, to reject,